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### Communications.

### For the Boston Recorder. DEFENSIVE WAR.

A Letter to William Land, Esq. President of the American Peace Society. DEAR SIR,—I have received the ninth report

AR Sin,—I have received the ninth report to American Peace Society, in which is shed the Revised Constitution of that So, Article II. of which is as follows:—is Society, being founded on the principle, all war is conteary to the spirit of the gosshall have for its object to illustrate the asstency of war with Christianity, to show aleful influence on all the great interests ankind, and to devise means for insuring ersal and permanent peace." I perceive, by the same Report, that my name is ed among the Vice Presidents of the So. By the "Advocate of Peace," for I also find, that great importance is at-ed by the managers of that publication to the managers of that publication to ge, effected by that Article in the Con-

aciple, asserted in that Article, and as that Article asserts, your Society d. I have never been a believer in inle. On the contrary, I had occa-Vindicated," designed to refute the of Mr. Grimke, "war in any shape, motive, and carried on in any mode, indefensible on Christian principles

not now a believer in the Quaker prin-

opinion concerning war. nominally a high officer in a Society, ading principle is not credited, but regentleman, whose name appears in your officers, and who expressed views on as a Revised Constitution, the second Article of which is, that "all war [of of Article of which is, that "all war [of defensive as well as offensive] is contained by the spirit of the gospel." The effect change, I suppose, unless I myself too, and say, "tempora mutantur, et tamur in illis," is to remove me from a riship in the American Pence Society, as its I am content. But I shall be hapn to assist the Society, should it, after that the statement of the new basis on which it is the statement of the new basis on which it is the statement of the new basis on which it is the statement of the new basis on which it is the statement of the new basis on which it is the statement of the new basis on which it is the statement of the new basis on which it is the statement of the new basis on which it is the statement of the new basis on which it is the statement of the gospel; and are we to look, at the present day, for miracles?

3. I dissent from your principle, because it is founded on a misconstruction of some of the precepts of Christ.

In the 5th chapter of Matthew, are the precepts of Christ.

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In the 5th chapter of Matthew, are the precepts of Christ. ameient trial of the new basis on which it we rests, return to its primitive principles, sed, I trust it will return to them; I am suaded, that it can never truly flourish, can er touch beneficially the great interests of country, or of any other country, until it

return to them.
I am compelled, by the circumstances in h I am placed, thus publicly to address I hope you will pernut me freely to expend will cause my letter to be my views, and will cause my letter to be ed in the "Advocate," especially as the d in the "Advocate," especially as the locate" makes the promise, "on all of this great subject, we shall open our to a fair and full exhibition of both Allow me, then, to state the reasons, dissent from the leading principle on your Society is now founded, and why ver that Defensive War is in harmony he spirit of the gospel, dissent from your leading principle, belan persuaded, that it will prove an

lissent from your leading principle, be-am persuaded, that it will prove an able obstacle to any great results from rable obstacle to any great results from aciety. With that principle, the states-ho govern the world, must look upon iety as a hody of visionaries and faorant of the world's affairs; where-e primitive constitution, the Society ir way to make converts of even il-atesmen. With that principle, pubwill regard the Society, as it has erism for a century and a half, weak benevolence, and not a al system, like the gospel.

adiatained, though statesmen reject it and oblic opinion scoff at it; this is what I diff maintain; and the truth of your princishall soon examine. But at present, the abilities of success in the world, are the subspirities of God, appointed for this very purpose, to punish evil doers; and this you learn from Paul, the most eminent preacher of the gospel, the chosen apostle of Jesus Christ. Did he not understand the gospel?

Let it be, that you must not hate bim. But, without hating him; you may summon the nurderer of your son to the bar of the magistrate; the jury should bring in their verdiet of "guilty," withaut hating him; and the judge should pronounce the awful sentence of the law without hating him; and the officer, who is emphatically and s should approach Boston, to sack, to to ravish, and to murder; 'you must not unchristian as to order the cannon of the uncuristian as to order the cannon of the e to be turned upon that ship with a black you must not allow the "Ancient and trable," nor any other Boston company, sh with deadly weapons upon the brutal as they are largery as I was What's no as they are landing on Long Wharf; no at his own door, may lift his hand to de-his life and the honor of his wife and iters. How can a Society which says neet else than general scorn in the com-

can it be alleged, that you do not say 6w-jy14. BOSTON.
Boston, and Joseph Mills Special Company will be the second of t Your principle, denying the right of dereferred to, I put the precise question to referred to, I put the precise question to rimke in 1834, whether, if he was the magistrate of Charleston, and a ship of l, blood-thirsty pirates should approach, sudd think the gospel forbade him to de-he city by firing a caumon at the pirate His reply was, that a "Christian mag-acknowledges the law of love and for-ess as above all human regulations:" above all human regul ich a case he must resign his office, or make proclamation, that all the churchopened and prayers be addressed to God ange the hearts of the invaders; and then,

d Knitting Worsted.

HOUSE, Amberst, Mass.

IENCED TEACHER,

common sense of men? Indeed, I fear, that the gospel itself, if this misconstruction should be fastened upon it, would find this misconstruction a greater obstacle to its success, than the resistance and persecutions of kings and emperors. But this dead weight, as I shall soon show, does not hong upon the gospel; for the gospel asserts the power of the magistrate, whose chief business is the protection, by a deadly instrument, the sword, of the property and lives of the citizens against the invaders of and lives of the citizens against the invaders of

the Society.

y dear sir, it happens, that one of Presidents does not believe the truth ciple, asserted in that Article, and as that Article asserts, your Society.

I have never been a believer in ple. On the contrary, I had occapie for your former publication, the "of Jan. and Feb. 1834, and May 1834, the pieces entitled, "Defendintiated," designed to refute the Mr. Grimke, "war in any shape, notive, and carried on in any mode, adefensible on Christian principles y irreconcilable with a Christian and any a believer in the Quaker principles of the citizens against the invaders of property and life.

2. I dissent from your principle, because it is not supported by the voice of the Christian church in any set.

Not a write assert the birth of Christ, alludes to the question of the right of war. In the second century, there were many soldiers in the Roman camps, and says, may be sail, we war with you," that is, 'we are your fellow soldiers.' In the third and fourth centuries, some few writers may have expressed estiments adverse to defensive as well as offensive war; but then, as Mr. Thomas Clark offensive war; but then, as Mr. Thomas Clark the criminality of defensive war. I the criminality of defensive war, but then, as Mr. I homas Clark-now many contains the criminality of defensive war, but then, as Mr. I homas Clark-now many contains the criminality of defensive war, but then, as Mr. I homas Clark-now many characteristics, and the criminality of defensive war. I the criminality of defensive war, but then, as Mr. I homas Clark-now many characteristics, and the criminality of defensive war, but then, as Mr. I homas Clark-now many Christians were soldiers, and other writers maintained different views. The Anabaptists in Germany, Erasmus, and the Quakers, have in modern times advanced the principle of non-resistance war; but then, as Mr. I homas Clark-now many Christians were soldiers, and other writers maintained different views. The Quakers, have in modern times advanced the principle of non-resistance; but with these extensions of a principle war; but then, as Mr. I homas Clark-now many characteristics and the condition of the principle war. I have been a principle war, and the condition of the principle war, and the conditio ceptions, with perhaps the heretical Manichae-ans, the church universal on the earth, in its highest aims to promote the principles of the gospel of peace, has never thought of disarming the magistrate, of overthrowing government, of pulling down court houses and prisons, as a geutleman of your school in Massachusetts as-sured me he should be glad to see done, relying solely on the gospel for the preservation of order. Has the church for eighteen centuries is of officers, and who expressed views on his subject in perfect accordance with my own. I find myself, I must confess, in a singular litation. A few years ago I became a life number of the American Peace Society, when it shall triumph in the hearts of all, will establish universal peace. But in the mean time constituted on principles, which did not such the question of defensive war. I took descure in contributing to its funds, in writing for the pages of its periodical, and in recompending its design. But now I learn, that the location is a Revised Constitution the second providence will protect you? Here you assume, that non-resistance is obedience to the gospel; and are we to look, at the pre-sent day, for miracles? 3. I dissent from your principle, because it

man sue thee at the law and take away thy coat, let him take the clock also; and from him that would borrow of thee, turn not thou

away."

The innumerable commentators on the Bible from the early ages of the church have considered these words as enjoining a meek and peaceful disposition, not as to be understood literally and only literally, for in that case, if you should be smitten on the left cheek, in-stead of the right, Christ's instructions would not reach you. We are to ask, 'what did Jesus mean to teach? What disposition or tem-per would be enjoin? Indeed, in regard to the precept, "give to him that asketh thee," the most determined Quaker will not take the words literally, but will modify and explain them, so as not to be compelled to give away all his property to a sturdy beggar. The Quaker is right; he understands that the words only recommend a charitable disposi-tion. Why then, does he not understand, in a similar manner, the other precept, " resist not evil," as recommending only a meek disposi-tion, not as delivering up human society into the hands of a ruffian?

the hands of a ruffian?
Other precepts of Christ in the same chapter are these; "Love your enemies; do good to them that curse you, and pray for them that despitefully use you and persecute you."
If you argue from these words against de-

design of Christ to prohibit you from appeal

n: and the officer, who is emphatically and him; and the officer, who is emphatically and finally the minister of God's justice, should execute the sentence of the law, without hating him. And if the poor wretch should appeal to yourself, you should be able to say, 'I do not hate you, although you have murdered my son; but the claims of justice, the order of society, the security of the lives of others, the injunctions of the highest benevolence, and the express command of God, "he that sheddeth man's blood, by man shall his blood be shelt,"

press command of God, "he that shedgen man's blood, by man shall his blood be shed," require you to be capitally punished; and, with all my abhorrence of you, sincerely will I pray for you—' God have mercy on your soul!'

Did Christ, then, mean to prohibit the capital punishment of murderers, when he said, "love your enemies?" Dr. Paley's remarks on these precepts of Christ, may here well be remembered; "These rules were designed to regulate personal conduct from personal moregulate personal acquired from personal moregulate. regulate personal conduct from personal no tives, and for this purpose alone." "Th precepts, or rather the dispositions, which thes

precepts, or rather the dispositions, which these precepts inculcate, relate to personal conduct from personal motives; to cases in which men act from impulse for themselves, and from themselves. When it comes to be considered what is necessary to be done for the sake of the public, and out of regard to the general welfure, (which considerations, for the most ought exclusively to govern the duties of

the thange the hearts of the invaders; and then, that he would throw open the gate, fronting the enemy, and would meet them in a procession of the clergy, and of Sunday School teaches of the clergy, and of Sunday School teaches of peace." Such a spectacle, the thinks, would soften the hearts and change the purposes of that hand of greedy, lustful, blood-thirsty pitates!" (Calmet, 1835, p. 177.)

Such is the honest carrying out of the principle on which the American Peace Society is founded. It annihilates government. It

delivers the sheep and the lambs over to the wolf. It would be a very satisfactory doctrine to the corsains of Barbary, and the pirates of the West Indies. It would put it in the power of one fiendish man to glut all his appetites and to indulge all his ferocious passions in every village of New England. But surely, any comment is unnecessary on the acknowledgment of Mr. Grinke.

The God of nature has given to man the right of self-defence, a right, recognized in the Jewish law. The gospel has not repealed the grant. How can a principle which is contrarry to the law of nature, be acceptable to the common sense of men? Indeed, I fear, that the gospel itself, if this misconstruction should be fastened upon it, would find this misconstruction a greater obstacle to its success, than the resistance and persecutions of kings and the right of capital punishment for murder. He admits the obligation of society with the individual, and of course by physical force, by deadly instruments; and the obligation of society by deadly instruments; and the obligation of cores by physical force, by deadly instruments; and the obligation of course by physical force, by deadly instruments; and the obligation of cores by physical force, by deadly instruments; and the obligation of cores by physical force, by deadly instruments; and the obligation of cereation to cause justice to be done to the individual. These admissions are enough to establish the right of capital punishment for murder. He admits the obligation of society obligation of society to do the the individual is bound to obligation of cereation to cause justice to be done to the individual. These admissions are enough to establish the right of edone to the individual. These admissions are enough to establish the right of edone to the individual. These admissions are enough to establish the right of edone to the individual. These admissions a

of God. God commands us to love all men; therefore God forbids all war. The fallacy here is either in supposing, that the precept to forgive applies to the case of the magistrate, or that the magistrate may not for-give while he punishes; and also in supposing, that the duties of rulers depend on express authority from individuals; whereas God has instituted government and made it the duty of rulers to punish. The writer referred to, adulers to punish. The writer referred to, no-nits the right to put to death the murderer; but is this to forgive the offender, and to love him, as he explains and applies the precepts? Besides, what does he mean by saying, the in-dividual has "the right to wield in his defence, the whole power of society," if it is contrary to the gospel to wield physical force in driving back an invading foe? But "God has subjected societies, as well as

But "God has subjected societies, as were as individuals, to the law of benevolence." This is true. Yet it does not apply to the case of punishment. That law does not prohibit the individual, nor society, from punishing for the

public good.

A magistrate is bound always to act from benevolence, and a regard to justice, and not from revenge and passion in cutting off a criminal; and society is bound, in repelling an invading army, to have the same feelings as the magistrate in capitally punishing the murderer.

With his explanation of the precepts of Christ referred to, I suppose, that the writer, and the content of the precepts of the precept of the precept

in order to be consistent, ought to deny to society as well as individuals the right of punishment altogether. To this result, my dear sir, the Rev. H. C. Wright, who was lately, if he the Rev. H. C. Wright, who was lately, if he is not now, one of your agents, fearlessly and consistently arrived. He says, "What kind of civil government has God ordained in the gospel? One that is to be administered on the law of violence, or the law of love and forgiveness? Does the government that the gospel approves, permit its laws to be enforced by inflicting physical or corporeal punishments? I believe, that the gospel allows men to exercise no other government over each other, than one no other government over each other, than one founded on the rule of love and forgiveness, of

founded on the rule of love and forgiveness, of returning good for evil." I might here ask, what kind of gorernment would this be? But he also says, "Surely Christians have no right to unite with God's enemies in erecting a soulless, irresponsible, bloody MONSTER, to execute wrath and violence on those, whom God, their Saviour, commands them to love and pity."

And has it come to this, that all government which wields physical force, (and what is government in man or God without physical force?) is a "bloody MONSTER?" Shall we then disarm our magistrates, burn up our court houses, and pull down our prisons?

4. I dissent from your principle, because it

ouses, and pull down our prisons?

4. I dissent from your principle, because it outradiets the plainest and most decisive intructions of the gospel. By the gospel I mean be teaching of Christ, whether by himself per-

the teaching of Christ, whether by himself per-sonally or by his apostles.

The following are the words of Paul, in his epistle to the Romans, 13th chap. "Let every soul be subject unto the higher powers; for there is no power but of God. He is the min-ister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil."

Here we are taught distinctly, that rulers have their authority from God, and that they

have their authority from God, and that they have the right of capital punishment, which is meant by bearing the sword, the sword being the usual instrument of execution. We are the usual instrument of execution. We are taught also, that the infliction of wrath upon evil doers is in accordance with God's will. But suppose the evil doers, instead of spring-ing up singly in a community, should come in a band, in the shape of an army, to invade the

hence, of your lusts, \*nat war in your members?"

But Calvin, Rosenmuller, Pott, and other commentators suppose, that there is here no reference to public war, but only to the disk, terninating sometimes in the loss of life. This meaning seems to be determined by the apostle had spoken of bitter enving and strife, and recommended peace. But if the passage refers to war, it proves nothing as to a pust, defensive war, though it condemns the wars of the Jewish people, to which it may refer.

Setting then, this passage aside, is it not ex-

instead of requiring them to be "content with their wages." If all wars are utterly irrecon-cilable with the spirit of the gospel, why, in an affair of such immense importance to the wel-fare of the whole family of mankind, was the

great Teacher of men entirely silent? 5. I dissent from your principle, because God has authorized and approved of wars, and com-manded them; all war is not therefore in itself

Sometimes the Jewish law is represented as instituting a religion of severity and cruelty, and the gospel as restoring the long-lost sway of mercy and love; as though God was not in ancient times the same God that he is now, the same moral governor of the world, the same unchanging enemy of immorality and iniquity. God commanded the wars of Cananan. And before the Jewish law, when Abraham heard that Lot was taken captive, he

FRIDAY, AUGUST 25, 1837.

ciples of his moral government, changeth not. He has approved of just wars, He approves of them now. And he will approve of them to the end of the world. Even after the thousand years of peace which the gospel will produce by its universal influence, Satan, (we are in-formed Rev. 20.) will go out to deceive the na-tions and to gather them together to battle; "...wy will compass the camp of the saints and the holy city." But that will be the final bat-tle of the earth; and the Almighty himself will ware it in his intrins. He will be the saints and wage it in his justice. He will not require his saints to go out in Sabbath School procession to melt the hearts of Satan's adherents; but he himself, in his avenging wrath, by fire from

have already said, my dear Sir, that I deplore the change of your Constitution, because I foresee in consequence of it, the destruction of the usefulness of the Am. Peace Society. I doubt not that in these days of extreme

You may obtain some converts to your new principles. Indeed, one of your associates sug-gested to me the necessity of falling in with the spirit of the times. Yet you ought to look to others besides men of warm passions and head-For the success of your Society long zeal. For the success of your Society among the Christian churches, I suppose you must look to the great body of experienced ministers and reflecting Christians, who are not borne away by an impracticable radicalism, but who have good sense, strong judgments, sound wisdom. Can they be made to understand the gospel as you understand it? Must they not see, that your construction of the precepts of Christ goes to the abolition of all punishment in families and in society, and to the amplifus long zeal. in families and in society, and to the annihilan of all government:

on of all government?

For success also, I suppose, you must look
the great body of the citizens; for your
hole hope is to operate by public opinion. And now it appears to me that you have a opinion to fall in with your views, than ever before was undertaken by a man of your expe-rience and acquaintance with the world. Though you may admit, inconsistently with your construction of the precepts of Christ, the right of imprisonment, which is doing crid to the wicked, instead of forgiving them; yet others, more consistent, deny the right of punishment altogether. The plain, common sense ishment altogether. The plain, condition sense people, whom you wish to convert to your faith, will, I am afraid, be disposed to ask you, if you will punish at all. "How, Sir, if you may not use a deadly instrument, will you be able to catch the nourderer, who has a sword in his hand?—Will you nose him with a lasso, as the South American catches a wild buil? Can you even do this, for may he not carry a pistol or a rifle? May he not thus set at definer all the authorities of the country, if they ance all the authorities of the country, if they may not use against him a weapon of death? And should you get him into prison, how, without such a weapon, can you allow him even to take the air of the yard? And will you eruelly keep him shut up always in his cell? Is this to love and forgive him? Was it a crime in our fathers to resist the invading ar-mies of Great Britain? Is it a crime in our southern and western brethren to defend themselves at any time against the tomahawk of the savage, or the assaults of ruffians and pirates?" Can you persuade the people to abandon all preparation for defence, and to give up their resides and families to every invader? You o even farther than Robert Barclay, the Quato the pure dispensation; these are his words, "And therefore, while they are in that condition, we shall not say, that war, undertaken upon a just occasion, is altogether unlawful to them."

The discourse closes with a specification of a few particulars included in the comfortable

Other precepts of Christ in the same chapter tution, the Society or enemies; do good to onverts of even ii-them that curse you, and pray for them that curse you and persecute you."

If you argue from these words against defensive war, you must also argue from them constrained to dwell upon what, in my view, are the blighted prospects of your Society.

If you argue from these words against defensive war, you must also argue from them against the punishment of any criminal. A man murders your son or robs you and burns spel.

You have done much for its interests; you have done much for its interests; you have done much for its interests; you have not withheld your money nor your labors in the cause of peace. The friends of the liver up the citizens to a company of murder-spel.

While the right, the power, the duty of the large in respect to using the sword against evil in argument and reason; and reasonable men. ruler in respect to using the sword against evil doers and inflicting upon them wrath is thus most distinctly announced by Paul, he has no where declared that all wars are contrary to the spirit of the gospel; nor has any other apostle nor Jesus Christ thus spoken. It is true that James asks, "from whence come wars and fightings among you? Come they not hence, of your lusts, \*iat war in your members?" It was strong the reason and reason; and reason; and reasonable men addressed without blushing. By patience you might have lived to see the fruit of your toils. But the age of radicalism had arrived. You saw the effects of flaming zeal, and you wished to enlist the energies of religious enthusiasm in the cause of your Society were increasing. It was strong in argument and reason; and reasonable men ould reason tender ould reason without loushing. By patience you might have lived to see the fruit of your toils. But the age of radicalism had arrived. You saw the effects of flaming zeal, and you wished to enlist

suasion, that your Society in its present form, Setting then, this passage aside, is it not extraordinary, that throughout the whole gospei there is not to be found such a short sentence as this, "all wars are unlawful?" Is it not results dead. I have loved the American Peace Society; I have loved the American Peace Society in its present form, is to all important purposes and results dead. I have loved the American Peace Society in its present form, is to all important purposes and results dead. I have loved the American Peace Society in its present form, is to all important purposes and results dead. I have loved the American Peace Society in its present form, is to all important purposes and results dead. I have loved the American Peace Society in its present form, is to all important purposes and results dead. I have loved the American Peace Society; I have loved the American Peace Society; I have loved the American Peace Society in its present form, is to all important purposes and results dead. I have loved the American Peace Society; I have loved the American Peace Society; I have loved the American Peace Society in its present form, is to all important purposes and results dead. as this, "all wars are unlawful?" Is it not remarkable, that Peter was sent to preach the gospel to a devout soldier, to Cornelius, first of all the gentiles? Is it not remarkable, that Christ should commend the faith of the centurion, or captain of a hundred men? Is it not remarkable, that when soldiers came to John, and asked him, "what shall we do?" he did not command them to throw down their arms, it is possible to change the face of the world in regard to peace, except by the power on the human heart of the gospel of peace, preached the property with the power of the soldiers continued to the control of the c regard to peace, except by the power on the human heart of the gospel of peace, preached by the intelligent, devoted ministers of Jesus

As I may never have occasion to address you As I may never have occasion to address you again on the subject of peace, permit me to again on the subject o

DUTY OF SUPPORTING THE GOSPEL MIN-ISTRY: A Sermom, by BENJAMIN LABAREE, late President of Jackson College, Tean.

Much has been said of late on the necessity

Much has been said of late on the necessity of a more ample support of the gospel ministry, and much that is well worth the serious atten-tion of our churches. There never was a more absurd notion than that what is given for the support of the ministers of Jesus Christ, is given support of the ministers of Jesus Christ, is given as a gratuitous charity, and not as a debt. It is not only an absurd notion, but a pernicious one. For let a people believe that what they bestow for the privilege of a preached gospel. is a mere gratuity, a matter of kindness and almost pity to their minister; and they will soon learn lightly to esteem both him and the Gospel which he preaches. There is no rea-son that will bear examination, why a minis-ter should not be paid a full equivalent for the employment of his capital and his labor, a employment of his capital and his labor, ac-cording to the usual estimates of the value of capital and labor. Shall the physician, the lawyer, the judge, receive an amount of com-pensation for their services which places them far beyond the reach of want and anxie-ty; and shall the pastor, whose capital is at least equally valuable, whose toils equally ar-duous, and the fruits of them infinitely more important, be held in a state of mortifying de-pendance and often absolute destintion of pagnce and often absolute destitution of of the conveniences and comforts of life

my of the conveniences and comforts of life? Surely there is no solid reason for this.

We are told, however, that it is good for a minister to be kept low, in close dependance on his people, because he will be likely to be more attentive to them. We do not mean that he ought to be made independent on them. Very few men in any of the professions are so. But he ought to be placed above harrassing cares and corroding auxieties. He ought to have the means, not only of a livelihood, but of procuring whatever is essential to his improvecuring whatever is essential to his improve-ment and usefulness. He ought to be placed where he can feel at ease, and not be obliged to expend half his energies in contriving how

Still we are told that a minister's service is a Still we are told that a minister's service is a self-denying service, and was intended to be so; that it is his duty to submit patiently to many sacrifices, and live in all homility and lowliness. This is chiefly granted. Better, far better that the ministry should be poor as beggary itself, than pampered and nade proud and luxurious. Humble, lowly, and self-denying the ministers of Christ should always be. But where do men learn that they should be kept always indigent? Not from the Old Testament; for the Jewish Priests had ample provisions of arways integer? Not from the Old Testament; for the Jewish Priests had ample provisions of fields and pastures and gardens, of corn, and wine and oil, and whatever was needful for the comfortable enjoyment of life. Not from the New Testament, Ah! Did not Paul set an New Testament. Ah! Did not Paul set an example of voluntary poverty? True, he refused to receive compensation for his labors at Corinth and Thessalonica, and perhaps some other places, for a particular reason which he assigns. But then what does he say to the Philippians? "I have all and abound: I am full, having received of Epaphroditus the things which were sent from you, an odor of a sweet smell, a sacrifice acceptable, well pleasing unto God." And what are the directions which he gives in relation to other ministers? "Even God," And what are the ministers? "Even gives in relation to other ministers?" Even so hath God ordained, that they which preach the country "Let unto him that teacheth in all good things," unto him that teacheth in all good linings." O how easy it is for men to preach the duty of poverty and self-denial to the ministry, when their own pride and luxury are in danger of a little retrenchment! These remarks are intended only as intro-

ductory to the reading of the admirable dis-course on this subject, mentioned at the head of this article. Mr. Labaree has given us a thorough and faithful discussion of the subject in brief space, and a popular felicitous manne the irres space, and a popular felicitous manner, He urges on "Christians the duty of affording their Pastors a comfortable and respectable support," on the following grounds:—"The benefits which the civil community derive from their labors; Humanity and justice require that they should be supported; The di-vine command requires it; The practice of the primitive churches should stimulate to it; and the dealings of Providence with the churches come up afford an argument in favor of it.

> support of the ministry;—such as a decent and suitable habitation; the means of procuring books; of educating children; of setting an ex-ample of liberality; and of providing against domestic suffering in anticipation of his own decease. On all these topics we find sugges-tions, which, though designed more particular-ly for the benefit of our Southern and Western meridian of New England. We should be pleased to present extracts; but are at a loss for a selection. We hope copious extracts will yet be given in the Recorder. Still more carnestly do we wish that the sermon might be thrown into the form of a Tract, and circulated throughout the country wherever the gospel is preached. Rus.

believe that we have the will of this Being in regard to what we should do, and should not do, recorded in a book. A part of those of us who make this profession, go one step still farther, and profess our belief publicly, in a manner which I have not time now to describe; and declare our resolution, religiously to follow the rules of this book to the end of our lives.

One of these rules is, "Thou shalt love the Lord thy God with all thy heart, mind, soul and strength:" one explanation of which is.

and strength;" one explanation of which is, "Set your affections (that is supremely) on things above, not on things on the earth."

Another is, "Remember the Sablath day to

keep it holy."

And yet I will tell you, my dear sir, what I saw with my own eyes yesterday. It was Sabbath morning, and about an hour before the time of going to church, and I was sitting near keep it holy. window that overlooks my friend Agricus a window that overlooks my friend Agricus' garden. Now Agricus has made the public profession I have spoken of, years ago, and is considered one of the very foremost in the company of professors and believers in the book of rules. Yet, what did I see at the time before spoken of, but the said Agricus, with his "hired man," and a son, going over his garden, and in all appearance pointing out things which needed to be done, and giving dithings which needed to be done, and giving

things which needed to be done, and group rections respecting them. I saw him employed in this way for some time.

"Worshipping a garden," said I, almost involuntarily. "A fine way of keeping Sunday," said another person in another room,

Whole No. 1129.

who happened to witness the same scene, but without hearing what I had said. "Wrong, very wrong," a third person responded to him. "Worshipping other gods," was our conclu-

Now, Mr. Editor, can any body mistake on this subject? Can any one be so blind or so ignorant of human nature as to suppose my friend's affections are placed supremely on things above? Does he not obviously worship his garden? And doe- not every child who his garden? And does not every child who sees him make such an inference? And yet he is called one of the best inhabitants; one of our grandees; and every body looks up to him. His house is quite a place of resort for religious ministers, and he is supposed to be a holy and exemplary man. Have you any such phenomena as this in the world you live in?

Yours, &c.

For the Baston Recorder.

# THE SEAMEN'S CAUSE, -NO. V.

To the Pastors and Churches in Massachusetts.

Brethren, -After having in previous com-BRETHRES,—After having in previous com-munications given you a brief sketch of the operations for the benefit of sailors, both do-mestic and foreign, shown some of the more prominent openings for effort in foreign lands, with special reference to those places to which the attention of the American Seamen's Friend Society has been particularly solicited, and hav-ing also plainly stated the present position of the Society in regard to funds, I propose in this number to state what may be done, and to show how easily these constitutions. society in regard to funds, I propose in this number to state what may be done, and to show how easily these operations may be sustained, and even greatly enlarged. The erhurches in our land are called on to sustain Foreign Missions, and Domestic Missions, the Tract, Education and Sabbath School cause, Aract, Education and Sabbath School cause, and various other charities both general and local, and of greater or less importance in the scale of benevolence. But cannot all these things be attended to, and still something found for the American Seamon's Evicad School. things he attended to, and still something found for the American Seamon's Friend Society? Could not a sum be raised in Massachusetts which should average twenty-five cents from each church member in the State? And if this object was plainly stated to every member, is there one who either could not or would not give twenty-five cents a year, in order to en-sure the preaching of the gospel to sailors, in all the large foreign ports in the world? I cannot for a moment suppose this small sum would be withheld. And if this were done, now much would be raised? I have before me the Minutes of the General Association of the State. From some of the Associations there are no returns, and in others where returns are made, the numbers in some churches are omitmade, the numbers in some churches are omit-ted; but taking what are given, and allowing fairly for what are omitted, and we have a total of at least, 40,000 church members. Twenty-five cents from each would give us \$10,000 a year. And this, be it remembered, is but one denomination out of some four or five. And let this plan be adopted in New England, and in the easterly part of the State of New York, and we should have at once a bountiful supply. And now, shall this be done? Must we send an agent to every church, and

Must we send an agent to every church, and thus be at a large expense to collect this money? If every minister would state the case fairly to his people, and every church resolve to raise its proportion, and set about the work without delay, it would he done.

Brethren, the subject is left for your consideration and action. We do not wish to be always leasing the churches for money, but you have a right to know the plain state of our affairs. I have endeavored to give it. We have been constrained to make a distressing curtailment in our operations, and we shall be obliged to pursue it still farther, unless we are relieved.

J. GREENLEAY. relieved.

J. GREENLEAF, Car. Sec. of the Am. Sea. Fr. Society. New-York, Aug. 15, 1837.

CHURCH LIBRARIES-ASSEMBLY'S CATE-CHISM.

Very recently, Mr. Editor, providence threw Very recently, Mr. Editor, providence threw in my way, the last Annual Report of the Massachusetts Sahhath School Society, which I have read with the deepest interest, filled as it is with most important details. Among other subjects, I observe at page 43d, a report from the Town of Chesterfield, respecting the Library, and find that it is so much enlarged as to become an important matter to the chuich and congregation, and not to the children merely. The Report states thus: "Our plan is, in case we add another hundred dollars, (it seems the people had already enlarged the library with more than \$100 worth of books) to make this library a church library for the benefit of all who contribute to its funds." And then all who contribute to its funds." And then they ask, "Might not such libraries be estab-lished in most of our congregations, and be much more profitable than many town libraries, which too often abound with novels and much other light trash?" This, Mr. Editor, is a very importable suggestion. Let this be followed out in every town, and a large collection of useful books might readily be made, a taste for read-ing cultivated among the people, and great good effected. "Knowledge for the people," knowledge of every proper kind, should be the motto of every true friend to the best interests

of man.

Another important subject brought into view in this excellent Report, is the reviving in several places of the Assembly's Catechism. The Report of the Essex North Sabbath School So-Report of the Essex North Sabbath School So-ciety, introduced at the 37th page, says of the Catechism, "We hail its return as the harbin-ger of good things." In Medford, as noticed on the same page, a Bible Class adopted the Assembly's Catechism, with Emerson's Scrip-ture proofs, as a text book, in preference to the books of Wilbur, Abbott, and Barnes and express their decided conviction that a more general use of this "would tend much to the promotion of the texth as it is in Leve."

general use of this "would tend much to the promotion of the truth as it is in Jesus."

It is also remarked with truth, that "the aged portion of the community never consented to banish the old catechism," and that "much has been lost in point of doctrinal instruction during its exile." I am fully persuaded these are sound remarks. The time was when the Assemtly's Catechism was not only taught in families, but once a week in the common schools, and a minister was considered very deficient in his duty who did not assemble the children of his charge two or three times a year to hear them repeat this "form of sound words." But we have fallen on different times. The catechism has been neglected in families, forcibly ejected from common schools, and but here and chism has been neglected in families, forcibly ejected from common schools, and but here and there has found a place in the Sabbath School. And the effect has been as we might naturally expect. The people have been blown about by every wind of doctrine, and some we fear have made "shipwreck of the faith." I do therefore most devoulty rejoice to see the people returning to their senses in regard to the catechism, and hope, to use again the words of the Report, "that its cantity has cometo an e Report, "that its captivity has come to an

Men like books, have at each end a blank leaf—childhood and old age. Don't discard an old garment for a new

If you are poor, it is some consolation that

you can shave yourself.

### Intelligence.

LETTER FROM CONSTANTINOPLE. Extract of a Letter from Rev. W. G. Schauffler, American Missionary, to Rev. Mr. Bas of Hampstead, N. H. dated

CONSTANTINOPLE, April 12, 1837. Rev. J. M. C. Bartley, Beloved Brother, Rev. J. M. C. Bartley, Beloved Brother,—
It was equally surprising and gratifying to me,
a few days ago, when I received a line from
you, among other letters from America. Since
our separation at Andover, I have often thought
of you, and often purposed to drop you a line,
to remind you of an old class mate, but the multiplied duties of my work have hitherto prevented me. While a missionary in these parts,
my engagements have been accumulating continually, and several times my constitution has
well nigh been crushed under the weight of labors, and the increasing solemn responsibility
connected with them, Still, the Lord's strength
has been made perfect, (if you will not lay too connected with them, Still, the Lord's strength has been made perfect, (if you will not lay too much stress upon this term,) in my weakness, and at times when I was weakest in myself, the Lord has blessed the word most signally, for the conversion of sinners; not indeed, of sinners from among the Jews; for this untoward generation would rather kill me if they could,—but of sinners among others to whom I have been permitted to dispense the saving truths of the gospel. Thus last summer, durtruths of the gospel. Thus last summer, dur-ing which I was preaching in Russia among the Germans, in and about Odessa, while Mrs. S. was very sick, while both of my children re laid into the earth, till the resurred the doctor's hands several times, the word was so blessed to the people that revivals began in Odessa, and in several German villages, and they continue now and have spread abroad into some eight villages, in two of which, more than half of the inhabitants are now hopefully pious. The work goes on still, and we hope and pray that it may prove the beginning of better days for the tens of thousands of Germans in Bessarabia, Tauria, Crimea, and other provinces; nor do we despair of reaching the hearts of the Russians, Moldavians, Bulgarians, Jews, and other the street of the Russians, Moldavians, Bulgarians, Jews, and others by whom those realms are peopled. Two years ago, when in my German ch here, I used to have an average number chapel hearers, amounting to twenty, five of them were hopefully converted, two of whom are already gone to their rest, (one of whom last fall, by plague; two of them live and labor in Odesng followed me thither, and one con-ere a comfort to me. Since our return from Russia, (last fall,) the number of my German hearers has increased from fifty to a hundred. The audiences are extremely solenin, there are a number of anxious inquirers among them—some in my own house, and I have reason to hope that through the sovereign mercy of our God they, and many more may come to a saving knowledge of the truth as it is in Je-sus. Amid all these scenes, I am bodily feeble, and wearing away fast. For this preaching is not my only business. On the co revising and printing in Hebrew, and Hebrew-Spanish the Psalms for the Jews, this edition Spanish the Psalms for the Jews, this edition of the Psalms (3,000 copies.) was finished last all, here I have begun already, and carried on siderable extent, the revision of the whole Old Testament in that dialect, I am engaged in in Hebrew construction of a lexicon in Hebrew and rew-Spanish, which is pretty extensive, vocabulary in the same languages; a pure Hebrew scripture tract has left the press very lately, a Hebrew-German tract written by Hebrew-German under my supervision, while the writing of journals and an extensive cor-respondence fill up every remainder of my time. I have also given some Hebrew lessons to in-troduce the study of Hebrew among the Armeand especially my correspondence with iristians, the inquiries, and with several communities in South Russia, has since wante communiters in South Russia, has since my return from there greatly accumulated my labors. Besides all this, troubles occasioned by accidents of plague, multiplied calls from all quarters,—for a missionary is common stock here—are often such a draft upon our time, that hardly leisure for eating, reflection, or rest, is left, and scarcely can the poor hums frame sustain the insufferable burden. Tak an instance,—after the severe labors of a who week, no more time but just Saturday eve after tea, is left me for my preparation for Sabbath, and hardly any at all for conference meetings, and yet, sometimes at least, I preach in German, at 9 o'clock, A. M. and in English at 11 A. M. Ber it is all the same and in English at 11 A. M. But it is all well, if we wear out, if it be but in the Lord's service. If souls are saved, and the kingdom of heaven built up in this ruined world

Will more laborers be sent, and come out into the whitening harvest, or must we drop into a premature grave? Or rather will others take our places when we have fallen sacrifices to over exertions?—for such, I suppose we shall have to fall at any rate, seeing the harvest ble hands are hardly able to grasp, you, minis-ters of the gospel in Christian lands must lift up a fearless voice, and plead the cause of millions, and speak a word for the poor, weak, thinly public calamity occurs, the law is that scattered missionaries, who are overwhelmed with labor. You must bear up your congregations in the monthly concerts, on the wings of fervent prayer, and carry them down to the very gates of eternity, that they may learn how to do their duty to the souls of men in view of that tremendous day when all the dead shall render up their accounts to the Omniscient judge of all, the Saviour of every soul under heaven, the King of kings, and Lord of lords. You must do it, for we are thousands of miles naries, who are overwhelmed ak off. I must,—though I have en-on a theme upon which I should like to ams of paper full and from which I feel as though I could preach thunders to every slothful and inactive congregation in all chris-

I long to hear again of revivals in America, peace and concord between all ortho-hristian churches, seminaries and eccle-

ment of Vienna sought to constrain them either to renounce their newly adopted faith, or to people, that they may learn righteousness while

emigrate into Transylvania, the only province of the empire where the existence empire where the existence of seceding allowed. The Tyroleans, however protested against a compulsory emigration, and implored the protection of the King of Prussia.

### EARTHQUAKE IN SYRIA.

In the Recorder of June 30, we published a Letter from Rev. J. F. Lanneau, American Missionary at Jerusalem, giving some account of the Earthquake in Syria. The following is another Letter from the same gentleman, giving further particulars of that awful event. It is addressed to the Editor of the Charles ton Observer, and dated,

"JERUSALEM, Jan. 24, 1837. A short time since, I sent a brief and hasty account of the dreadful earthquake which hasty account of the dreadful earthquake which was experienced on the 1st inst, throughout this whole lan!; and promised to write again when more particular information was received. We have since received some definite in-telligence from the places which have suffered but news travels so slowly in that our anxiety concerning our brethren in Beyroot was relieved, by the arrival of a special messenger. We are still apprehensive of more evil tidings from the North, for every day brings ns sad intelligence from that direc-tion. Two English travellers arrived here on Saturday from Egypt, and told us that they felt the shock on Mount Sinai, though it was rienced as far South as the Peninsula of and Northward as far as Tripoli and Damas-cus. How much farther in these and other di-

horizontal and undulating, and the shock but momentary in some places, while in others it was longer, and recurred at intervals.—Since the first, which was the most severe one in Jerusalem, there have been six or eight slighter shocks—the last occurred this morning at half past 9 o'clock. The weather, for a few days previous, and especially on the 1st inst. wa uncommonly warm and sultry, and seemed more like spring than the middle of winter. With a few exceptions it has continued much the same since, and it is quite warm to-day, which leads many to fear a recurrence of these shocks. As yet, we have suffered little or no serious injury in the Holy City, and have much cause for gratitude to God for his preserving cause for gratitude to God for his preserving mercy extended to us and our Missionary

brethren at Beyroot. In Nablous, Acre, Nassareth, Souz, Sidon, Beyroot, Mount Lebanon, Tiberias, and Saffet, the greatest injury has been sustained. In the latter towns, as mentioned in my last, under date of the 12th inst, the destruction of property and lives has been awful. In Tiberias number of houses have fallen, and several hu dred lives lost. But in Saffet, about 30 mil North of it, the whole town is one heap of ruins, and at the least calculation three sand persons have been crushed to death. This or holy in this country, viz: Jerusalem, He-bron, Tiberias, Saffet. It has derived its sanc-

tity from the fact, that several of their great Doctors of the law, who lived in the time of Temple, are said to have been buried there. For years, if not centuries, they have had a University there for the education of their Rabbies, of whom there were usually a number from different countries in Europe. For some time past also, there was a Hebrew and Arabic press in operation among them; and, on the whole, it was as celebrated among ing from its lofty position the whole country around. It has been supposed by some commentators and travellers to set ou an bill," which the Savior when, in his Sermon on the Mo compared his disciples to such a town which could not be hid." The Jews have a tion that their Messiah will reign here fort years before he will take up his residence Jerusalem. What effect this dreadful cata has fallen most severely upon their nation, as a large proportion of th abitants were their kin ved here, messengers, and individuals with oney, food, and clothing, were despatched to relieve the sufferings of the wretched survivors subscription was also opened in Beyro ad a large supply of the necessaries of I and a large supply of the necessaries of life, and of medicines were forwarded, in charge of the Rev. Wm. M. Thomson, one of our Missionaries, and Mr. Calman, a converted Jew and Missionary to the Jews in Syria and Pal-estine. We have not yet received their re-port, but a Jewish friend returned to-day from a visit there, and says that the sufferings of the over exertions?—for such, I suppose we shall have to fall at any rate, seeing the harvest ripens about us, with amazing rapidity. Oh, that I might be once more permitted to stand up in the monthly concerts of America! But while we cannot leave the net which our fee-ble bands are baseline the control of the dead yet heneath the ruins are so great, that they are apprehensive that unless soon removed they may occasion a that unless soon removed they may occasion a pestilence. One difficulty in the way of their speedy removal is the abominable regulations of this despotic government. When such a

You must do it, for we are thousands of miles off; and may I not say, you will do it. But I must break off. I must,—though I have enors, and destroyed about two hundred of them.
They were Maronites, or Roman Catholics.
Language is unable to depict all the horrors of such scenes, and the distress attending them.
What must be the feelings of those who had escaped destruction when they think of the fate of those who were near and dear to them. Parents weeping over their children and chil-dren mourning the loss of their parents.—Hus-

dox Christian churches, seminaries and ecclesiastical bodies. I long to hear of a growing missionary spirit among Christians, rich and poor, aged and young. I long to bear the thunder of the chariot wheels of the King of Glory, from the rising to the setting sun, and to see the outpouring of the Holy Spirit upon all flosh. The Lord bless you. This letter is written in my study, to which I have been confined very nearly, since Sanday afternoon last, after our afternoon meeting by sickness. The Lord make, us faithful even unto death, and take all the glory to himself, for ever and ever, Amen. Yours, W. G. Schauffler.

N. B. I suppose you are aware of the deep-ly interesting state of things, in the Armenian churches at Constantinople and vicinity. The Lord is doing a mighty work among them. A furious persecution of the Greeks against our schools has (lately) turned out to the furtherance of the gospel. Among the Jews it begins to move. Some begin to think.

Remarkable Conversion of the Greeks against our schools has Castella and the services on his Almighty arm, and blessed be his name, He interposed in our behalf, and said to the heaving earth "he still." You can better imagine than I described or their parents.—Husbands deploring the awful death of their wives and wives that of their husbands—and perhaps some of them almost wishing that their own miseries had been ended in the same grave.

I had often read of similar scenes, but never, my dear brother, have they come so near to mee as at present. Never shall I forget my feelings when the massive stone walls of our destings when the massive stone walls of our destings when the massive stone walls of our destings. When the mourning the loss of their parents,—Husbands—and perhaps some of them almost wishing that their own miseries had been ended in the same grave.

I had often read of similar scenes, but never, my dear brother, have they come so near to meet the wear brother, have they come so near to meet the above meeted in the same grave.

I had often read of si the heaving earth "he still." You can better imagine than I describe our feelings, when that mandate was obeyed, and we were permitted to return to the room from which we had fled in terror. In the evening, we sat down to the table of the Lord, and endeavored to sustain our sinking spirits with the memorials of the Saviour's love. May my life, thus meretifully preserved, be devoted more entirely to his service; and to this end-I would request your prayers, and those of my dear Christian friends in Charleston, who feel interested in the peace of Jerusalem, and in their messenger to the Holy Land. And let me bespeak their prayers also in behalf of this wretched, perishing

God's judgments are abroad in the earth, and thus be saved from the wrath to come. In great haste, your affectionate brother, John F. LANNEAU

### BOSTON RECORDER. Friday, August 25, 1837.

### THE INDIAN TERRITORY.

A pamphlet of 52 pages, from the pen of Rev saac M'Coy, a Baptist Missionary among the Indians has been laid on our table, and contains information that we doubt not will interest our readers, as much as it has interested us. We propose therefore to furnish an abstract, as brief as fidelity and perspicuity will

Situation and Extent .- The Indian Territory lies west of Missouri and Arkansas, and is about 600 miles long and 200 broad. The limits have not yet been actually fixed by the government of the U.S., but a bill for thus establishing them is before Congress, and there is little, if any doubt, that it will

Plan of Organization .- Delegates to a General Council are to be annually chosen by the several tribes; this Council will enact laws of a general nature for the Territory, to be approved by the President of the U. S. Each tribe will manage its own inernal concerns, as is done in our towns. The confederated tribes will choose a delegate, an Indian, to represent them at the seat of government of the U.S. during each session of Congress. All civil offices except two, to be filled by Indians, if they be found competent to discharge the duties.

Character and Resources .- It is a prairie co and naturally destitute of wood, of first rate fertility. The want of timber, is the principal defect; still, there s wood enough for the wants of the present and a few succeeding generations; and when the country shall become settled, the grass consumed by stock, and the sweeping fires thus prevented, the growth of timber will be very rapid. The country is high, undulating and healthy, water courses numerous, stone coal and salt water abundant.

Peculiar advantages of the Location .- 1. No counter or clashing claims of organized Colonies or States can render precarious the tenure by which the Indians hold these lands. 2. The Indians here can never be surrounded by the whites, because the regions west of them for 400 miles can never be inhab ited. 3. None of the Territory lies within the range of business transacted between different white settle ments. 4. It is peculiarly adapted to the breeding of ple in the incipient stages of civilization.

Alvantages of the Civil Organization .- All the evils, both temporal and spiritual, which can afflict a people, when destitute of law and social bonds wil be remedied. Property and privileges will be se cured; industry, learning and virtue, will be encour aged, religious improvement will be promoted; stron ger inducements than ever will be offered to mission ary labor among them; for the number of people will be increasing instead of diminishing, and society advancing instead of deteriorating.

Reasons for removing the Indians to this Terriy .- Without colonization, without civil governt, without law, they must perish. Two hundred years of benevolent effort in behalf of the Indians in New England and New York, have not prevented the in sinking deeper and deeper in degeneracy and wickedness, till they have pined away almost t nothing. A few have been converted and gone to Southern tribes it is true were more prosperous; a spirit of improvement appeared among them before the ionaries visited them: this was in consequence of settlement and intermarriage of whites among law was established for the security of natural rights, nd the encouragement of industry; civil order was roduced and the way prepared for successful misonary exertion. And, co ald these Indians have re ained undisturbed, all would have been well. But at was not possible. They lived on disputed ground. They were surrounded on all sides by States who chartered limits covered the whole country. Hence as early as 1823, efforts were commenced to secure s- for them in " the Indian Territory," a permanent residence, a form of civil government, and the privileges of citizenship in the U.S. These efforts have constantly been persevered in up to the present time, and romise to result happily.\*

Present Population .- The whole number of souls w in the Territory is 66,000, having increased 18,-000 in 12 months. The number of tribes is 18 or 20 Sustem of Writing .- This is a new one different m that of Mr. Guess, which is found not applicable to some of the Indian dialects, invented by Mr. Jothan Meeker, a missionary, and has been successfully applied. By this system, spelling is rendered entire-ly unnecessary; every sound is indicated by a character or letter, which in Indian languages are usually about eight or ten; the other characters, or letters, merely indicate the position of the organs of speech, preceding or following these sounds 23 characters have yet been found necessary in writing any Indian language. A knowledge of the use of se is very shortly acquired. And as soon as they are learned, the whole art of reading is acquired. person capable of reading any language, can in the ourse of an hour learn to read a book in any Indian anguage, so as to be well understood by any one acpainted with that language. An Indian, who neve snew the use of a letter, can learn to read his own language in the same time that it would require him to learn the names of from 16 to 23 letters of the English Alphabet.

The Puncahs .- 800 souls in their native unit roved condition; never have had a missionary among

The Omahas .- 1400 souls; they have annuities nting to 1000 per. ann. for ten years from the U. S. and other favors; will be gratified with the estabshment of a mission among them; the Baptist Board of Missions has appropriated \$1000 for the erection of Mission buildings, and a teacher is appointed, but an ordained minister is needed.

The Pawnees .- Four bands; 10,690 souls, in an sheep, nor swine, nor wagon or plow, dress in skins, ltivate a little corn and a few vegetables.

Two Presbyterian Missionaries have been as nem about two years. The U.S. are to pay the Pawnees \$2000 a year in agricultural implements, for five years or longer, \$1000 in live stock as soon as they can profit by it: \$2000 a year, for ten years, to support two smitheries, and blacksmiths, &c. and our farmers to teach them agriculture.

The Otoes .- 1600 souls; in the same condition : the tribes already mentioned. Mr. Merril, a Baptist nissionary, is stationed among them. Provisions te made by government for their improvement; two blacksmiths, agricultural implements, a flouring mill, farmers, and a ten years annuity of \$500 for the edu-\* These views it is to be borne in mind are Mr. M'Coys.

ention of their children are pledged to them, beside | \$500 per year for five years.

The Kickapoos.—Between 600 and 700 souls.

They have made some advances in civilization; have some log buildings, rail fences, a few cattle, &c. Their principal dependance for their subsistence is of their industry at home, and not on the chase. Gov ernment has made similar provisions for them as for the tribes already mentioned. The Roman Catholics are erecting missionary buildings among them. They have also a Prophet of their own.

The Potawatomies .- 400 of these are with the Kickapoos; the residue of the tribe are unsettled. 1500 of them are on the N. E. side of Missouri river. Government applies \$150,000 for erection of mills farm houses, &c. &c. beside \$70,000 to purposes o Mr. Simerwell, a Baptist Mis expected to locate among them.

The Kauras .- This tribe consists of between 1600 nd 1700 souls; their condition is like that of the Omahas. \$600 a year are given to aid them in agriculture. 23,040 acres of land in Missouri are ap propriated to purposes of education. The Methodists e established a mission among them.

The Delawares .- 850 souls. More civilized than the Kicknpoos. They rely almost wholly on their industry for subsistence; and have generally, food enough. The U. S. government have done much for them, beside erecting mills, public buildings, &c. they have given them \$2000 in cattle, and 2340 acres of land in Missouri for education. The Methodists have a missionary establishment among them, and the Baptists also. All things, promising.

The Shawanoes .- Between 800 and 900 souls, it civilization, somewhat in advance of the Delawares Liberal provision made for them by government. The Methodists have a prosperous mission here. The Quakers have erected mission buildings, though they are yet unoccupied. The Baptists too are laboring essfully. A small monthly newspaper is published in Shawanoe, called "the Shawanoe Sun." The Gospel of Matthew has been translated, and is sed in public worship. Several other books published.

The Ottawas,-Less than 100 have yet reached Territory. The main body are yet in Michigan. Their condition is like that of the Kickapeos.

The Peorias and Kaskashias .- In number less 200, in character and state, like the Ottawas.

The Weas and Piankaskas .- These united bands number 357 souls-resemble the Ottawas and Kicka-The Presbyterians have a mission among The four last mentioned bands, are Miamie The main body of the tribe is yet in Indiana, but are expected to join their kindred in the Territory.

The Osages .- Condition like that of the Kauras and waces: in number, 5,500. The missions estabished among them by the A. B. C. F. M. some years ince, have been suspended. Government stands pledged to assist the tribe with \$1200 a year for agricultural purposes, and to give them 34.560 acres of land in Missouri, equal to \$43,200 for purposes of

The Quapas,-450 souls. Of Osage stock, and in ke condition. They wish a teacher. Government pledges them liberal supplies.

The Senecas, Shawanoes and Mohawks .- 462 ouls; may be considered as one people, consideray advanced in civilization, live at home, by their ndustry, and have some knowledge of the English langunge. No missionary.

The Creceks, (or properly, Muscagees.) 18,550 ouls. Many of them are far advanced in civil Government furnishes \$4000 per. ann. for 29 years for purposes of education. Missions have formerly prospered among them, but owing to some misunder standing there is a suspension for the present, of the Presbyterian, Methodist and Baptist missions, exept that Mr. Davis (a Muscagee) yet labors among

The Cherokees .- About 600 have reached the Tertory. A civilized people. The A. B. C. F. M. have three missionary stations. The Methodists have we missionaries. The Baptist station is vacant. The Choctaws .- 15,000. Like the Creeks and

Cherokees. Ample provisions are made by governnent, for the improvement of these three tribes in matters of living and letters, and missionary labors are atended with the smiles of heaven. CONCLUSION

The people of this Territory are but remnants of ce powerful tribes. Many tribes have become extinct, and there is reason to believe that even the nam of not a few has been forgotten.

They have been continually retreating to the West iving at every step increasing evidence of accumulating woes. At length, 66,000 have reached the borders of the vast uninhabited prairie. They can go no further. This number is constantly augmenting by the influx of refugees from the East. "And while Christian people, and for the last time, implore them,

by ten thousand miseries, to let them live!" O that they might live. But, if the avarice of on country would not suffer them to live on their own grounds, guaranteed to them by solemn treaties and amid the sepulchres of their fathers, -where is the security that they shall be permitted to live on other grounds, equally exposed to " the ambitious scheme of avarice." as those they have been compelled t relinquish? "Were we barbarians, groping in Pagan night, scarcely could a slight apology be found for mpling to death our hopeless fellow beings." We are glad to quote such language from Mr. M'Coy, even now; but ten years ago, it might have com from him with more effect. The fountain of the great deep has been broken up, and we question whether any eloquence of his can prevent the deluge that has begun to rise from sweeping away every vestige of Aboriginal existence from our country. Still, we will HOPE for better things.

# THE FIRST OF SEPTEMBER.

We shall not be deemed impertinent, if we again remind our readers of the Resolves of the General Association, passed at their last meeting, recommending to all the churches in their connexion to observe the first Friday in September, as a day of fasting, huiliation and prayer. The occasion of these resolves, is found, in the low state of religion in the land; the nimproved state; live in villages, own neither cattle, prevalence of error and vice, the agitated and fearful state of the public mind on many subjects of religious and civil interest, together with the consequent dat gers threatening the church. Also, the present pecuniary embarrassments and distresses of our country. and their disastrous influence upon individual church es and the great cause of Christian benevolence, ar deemed to demand the prayerful consideration and penitence of the people of God.

A correspondent suggests, that it be made a " specis object to ery unto God to forgive us for our want of union and Christian affection toward each other; and that he will bestow upon us that fruit of the spirit which is love, joy, peace, long suffering, gentleness and meckness

God grant that it prove a day of low prostration spirit before him on the part of all our churches and

ministers, that all acrimony and bitterness of feeling be put away, and that there be united and humb and fervent supplications offered throughout our Zion for a season of hallowed refreshing from on high. S

### THE TOWN CLOCK.

An impudent, noisy intermeddler he is, in other men's matters. In soher carnest, I am in a quarrel sents to view some of its leading principles; p. with the town clock. Some of my neighbors speak out the position of the individual organs of the hra very respectfully of that old numberer of days. But and describes the leading characteristics of each my respect is gone. He is a striker; forever at it, their respective functions, as traced by phrenologic and no mortal has received more blows than myself; some account of which will be a vindication of my displeasure.

One case was on this wise. I had reluctantly agreed to meet a man, with whom I had had dealings, at a specified hour. I suspected that the proposed investigation of our affairs would prove me to be in a genius in their authors, and interesting and benefit desired by no lover of his purse. Accordingly when I promised him the interview, I promised myself that I should forget it, and so the matter would Gall's discovery of the functions of the brain, sin go by for the present. And I was in fact in a fair into relative insignificence! way of accomplishing the thing. And I should have The object of the second lecture is, to show he done it handsomely, had it not been for that old far the science is reconcileable with the thumper of a town clock. He struck ten, the hour structure and organization of the brain, the cran appointed, that morning, an octave above any thing I and other parts concerned. In perusing the inve ever heard from him. He did lay on unmercifully, gation, he proposes five points of inquiry, viz. 1. Ho The sound startled me. My promise came like a far phrenology is sustained by the structu bolt into my mind. There was no such thing as for- ganization of the brain. 2. How far facts justify getting it, and I was obliged to go. And I have owed opinion, that there is an established con the clock a gradge ever since.

And it has been increased as follows. I am an eney to disturbance of any kind on the Sabbath. 1 volume of the brain in the living subject, by ne have most scrupulously regarded it as a day of rest, and have usually been through most of the day in such a state of composure as to disturb no mortal, unless he was nervous enough to be discomposed by hearing one snore. Those were peaceful Sabbaths, but they are over. With double violence does that general remarks are added in conclusion chronicles of time neal out the hours on these days Especially, does he lay on in earnest as the time of public worship approaches. I have tried to outeneral him, by contriving to sink into a sound nap before that period, so that my plea of absence from garded. "Beware of that delusive se the sanctuary might be that I did not hear the bell. But as if aware of the design, he has seemed, most naliciously, to put on his whole strength to tell the town, and me in particular, the passing hour. And so ncomfortable have been the sensations produced in ny mind by his unmannerly ve iferation, that I have been obliged for the sake of peace, to make my way And this leads me to another item of my sorrows.

Forced to the sanctuary as above noticed, I was here compelled, not long since, to hear a very unconfortable sermon, in which there was a frequent reference to the ELEVENTH HOUR. Throughout, the sermon gave me trouble, by setting me to think about natters which have usually been far enough out of the ordinary track of my thoughts. Indeed, the preacher made it seem as if the end of life was close hand, might occur at any moment, &c.; matters about which I have never had any comfortable thoughts. One crumb of comfort, however, I enjoy. ed, and that was the hope that when the worship was over, the burden would be thrown off, and I should sail on a smooth sea again. And so it was for a while, by skilful arrangements for the purpose. But then that villainous old clock, thump he would, and thamp eleren he did, as if there was need of laying the emphasis on no other hour. And he never did emphasize in this style when I could hear him, but up came the scenes of the Sabbath. There was the reacher! I saw his solemn face, heard the deep and earnest tones of his voice, saw the hundreds of anxious countenances around me, remembered my own troubles while hearing that sermon, and had then Il renewed, and all this by that impudent clock. What an abundance of trouble I should have been saved, had that clock struck his last note on that foresaid Sabbath!

I have been strangely annoved by him too on ertain evening of the week. Our pastor has an evening lecture. I have envied some of my neighbors eir indifference about this matter, and have well nigh made myself comfortable several times, in the belief that that lecture affair was no concern of mine. Just as if it was not enough to pay my toll to religious natters on the Sabbath, without any other weekly demand for it. And I have put this fig leaf over my conscience abundance of times. But the misery of it ting instruction, intelligibly and fully, to very you is, I never found it large enough to cover his scowling face. And it was that noisy old clock that set fore in the same department of Sabbath School him a scowling, for no sooner did he thump away up struction we are not fully informed, and therefore an the meeting hour, than conscience caught the note, not prepared to institute comparisons; but so far a and I had no peace till fairly in the lecture room.

Indeed, I have been no small sufferer by night as tion with what we know of the infant mind, it seen well as by day. When care or indisposition has to us admirably well fitted to answer its pur driven away sleep, I have been compelled to listen to But the sanction of the Committee of the Me that clock as he went on with his business of numbering the hours. And he has talked so loud and so mony solemnly about departing time, &c. that his voice has sunk often very deeply into my soul. I have found Lunatic Haspital at Worcester, Mass. Beston. my mind thus brought into a most serious mood, and very painful thoughts on serious subjects have arisen, and I have been made quite unhappy, all of which would have been spared but for that silence-breaker of last, and furnishes a full and gratifying history of the n town clock.

At length, I sought sympathy, and made my case known to a wise and good man, a well known friend it that careful attention which the perusal of small of the afflicted. I haped to double the peril of the portions of it convinces us it deserves; and which we town clock, by adding his wrath to mine against it. He seemed interested as he listened, and in fancy 1 already heard the striker of other's funeral knells strik- ports of the Superintendant, which occupy the ing his own. But my hope was a dish up-side-down, ectly, as he gave utterance as follows: "I have known no ill of that clock since I heard his first note. He has been grave and peaceful, and regular in his habits. We set him up where he is, for the purpose of having him give us instruction about time, and he has been at work most industriously at his calling. neficent spirit of Christianity. And as for the trouble he has given you, the diseased eye should not complain of the sun. If you would shake hands with an honest conscience, you and the town clock would never be at odds while the voice of either of you is he ird on earth."

There was more scalding water of this sort from that miserable comforter, and I gave him as much in courses very intelligently and pointedly, first on his own coin as was implied in the declaration, that duties owing from parents to their children; a if this was the way grinding was done at his mill, he ondly, on the duties owing from children to their would not catch me there again as a customer.

isiness of hammering out the hours in spite of me, 3. A moral and religious education. 4. To Ire and so will continue to start reflections in my mind them up to respect civil and ecclesiastical author by which my sorrows will accumulate. I despair of 5. To pray for them habitually. Under each of the breaking his brazen fingers or tearing out his iron divisions of duty there are several specifical tongue; both which I could do with hearty good will. of them so illustrated that they cannot be miss The inpudent suggestion of my neighbor that my stood. The duties of children to their parents, conscience was a chief agent in my difficulties, I Love and honor. 2. Obedience. 3. Promean, notwith-tanding its impudence, to look at a their parents' wants and necessities when they little, if I can get time. It is barely possible some old, or otherwise unable to help themselves. 4. Pr good may come of an inquiry of this kind; and I am tient endurance of the infirmities of their aged pasure it will be a good of no small magnitude, to get rents. out, by any decent means, of a quarrel with such a While there are some negligences of style indulged notable and noisy character as the town clock.

NEW PUBLICATIONS, n Examination of Phrenology: in two Lectu delivered to the Students of the Columbian

lege, District of Columbia, Feb. 1837. I Thomas Sewall, M. D., Professor of Anaton and Surgery, pp. 70. The first of these lectures sketches the history this science from its origin downward; briefly pr The enthusiasm with which the science by some men of the first order of talent is indicate by a remark quoted from Mr. Combe, distinguis for literature and philosophy. He says, "The coveries of the revolution of the globe, and of

> tween the volume of the brain and the powers of t mind. 3. How far it is possible to ascertain ment or observation. 4. How far it is possible certain the relative degree of development of the ferent parts of the brain, by the examination of the living head; and 5. The value of a few facts when have been used in support of phrenology. Son

mankind; but their results, compared with

consequences which must inevitably follow from I

The whole discussion is conducted with great co dor, clearness and force. Nor do we p the conclusion at which he arrives can be evnor how the caution he administers can be lightly pretends to detect and mark the endless varieties human character, and guage and measure the car ties of the human soul by a graduated scale of he a science which firds an apology for the vices as follies of mankind in the forms bestowed upon the by a good and all wise Creator."

"It is attention fixed on proper objects of purperseverance that never wavers from its purpose plication steady and constant; and not of the cranium, that constitute the most striking ferences among men." We are much mistal the careful perusal of these lectures does not the delusion of many minds on the subject of w

Female Preaching, Unlawful and Inexpelient. Sermon, by Rev. Pursons Cooke. Lynn, J.

Those who know Mr. Cooke, will expect to find any publication of his, a lucid exhibition of truth it lies before his own mind; and also, to find views sustained by fair and logical argument. sound biblical interpretation. In this lecture or male preaching, they will not be disappointed. It " one of a series of lectures, preached to females, Sabbath evenings, which the writer intends to pub hereafter if Providence permit." The reason the publication of this at the present time, are ous; the community is awake to the subject to extent, and when they are willing to hear, "let hear." When the volume contemplated shall app we hope it will be sound and healthful in well as mind; on the latter point we have no do but on the former, we are not quite so certain invaluable essay on Universal Salvation, by t author, we are inclined to think has found a more limited circulation than it deserves. quence of its small type and indifferent paper Dr. Witherspoon says of a man and his w eav of the matter and the publication of at "There ought to a saitableness between them

Infant Sabbath School Questions. Boston. Mas

The object of this little book of 89 pages bring down the great truths of the gospel to the pacity and understanding of the infant mind. more especially to assist the teacher in comm minds. What other books have been used her we can judge from our examination of this in

1837. pp. 200. This volume is published in pursuance of an o of the Senate of this Commonwealth, passed in March philanthropic institution from its origin down to the present time. We have not yet found leisure to gi are satisfied would be amply rewarded. The for Annual Reports of the Trustees, and the four R part of the volume, are able and animating decus The establishment of such an asylum for the afflicted part of our species, and its benevol happy administration, under the officers so judio ly selected, confer great honor on the State, and nish a delightful exemplification of the pure and be

A Sermon on the Mutual Duties of Parents Children. By Willard Pierce, Pastor Congregational Church, Foxbarough. I Boston, Perkins & Marvin. 1837.

From Malachi, 4: 6. " And he shall turn the heart of the fathers to the children, &c." Mr. P. de rents. The duties of parents to their children st I suppose the old clock will go on with his old Love, rational affection. 2. Intellectual educ-

> that we have not observed in any former production of Mr. P. and which he is abundantly competent is

August 25. eet, the sermon is hap by the justness of its a adversions on the preva al duties under conside excellent tract for distri when the hearts of parents turned to every thing else ischarge of their mutual de Usion Hymns; Adapted Family Worship. Bost

The compilers of this vol. compilation, is, to "do so parer taste, and of a more e sident devotion, in those praise constitutes a very in part of the services." The nothing "which is not stric teachings of the Holy Spirit; especially to the meeting ed with revivals of religi hymn conformed in a good tions of a correct taste, and character." About twenty and the remaining 470, area Psalmody," and from a gre ections and authors. Amo he hymns of Dr. Watts and lyric poetry.

This collection of hymni-

laced so newhat extensive! and stands approved to the votion of those who use it. commendation. To other, ocial meetings, we canno a precious one, chaste, on in its topies, and adapte emotions of the Christis tages of his progress toward

x Appress, delivered in Church, Natchez, at the for TEMPERANCE Soci By HENRY E. MORRILL No claim is laid to orig but it presents the subject of the showing the history a agency in producing crime, moral and social affections; est common objections I for the CAUSE at Nate ssissippi such publication

A DEED OF D The friends of Christ in erials, and contracted religious instruction for se adation was laid, and the mred: but by some evil red a few weeks since ected for it was over the ther interfere with any co th any private interests. PERSEVERANCE. - The work of faith and labor of anden the object, but if ig in some other place. ns in their power for ma sailors. A number of the dollars have been received and and the United States tow were subscribed by the nd a sum nearly sufficient for

CANADA.-The Rev. G. W the Directors of the Ameri the examination of any pious in Canada, who wish to s us the A. E. S. is directly ling the efforts of the Home pel the moral darkness that brouded the northern sed scores of Canadian you

porated early in 1933, and los Readolph Ms. is highly flourish en under the care of Mr. Ge ate of Amherst College, who re flattering to himself that ds of an institution based or ding the best influences tion is pleasant, and easy ity is well ordered, and de fare of the institution. rough education in the Lang ek and French, and also in not probably surpassed by the same age. Special regar

racter and conduct of pupils DEFENSIVE WAR .- The y on this aubject, is longer the of no slight importance, an ed without injury to the e ich to be regretted that the in the prosecution of their l viated by any means what ess, amicable and carnest munication of Dr. Aller r judgment, any one who s od for the time and thought clear elucidation it furnishe in regard to Peace and We

The Board of the Massach lool Union, have requested to set as their Agent, so tent with his other offic prized him to collect funds for reasons for the measure. ich has been attempted, in instrumentality of Sabhath trumentality of Sabhath tomains to be done. It a be doubted, that there are churches in this State, in exist; and that are conexist; and that in many whed, they are in a feeble from the inexperience and

leading principles; points rith which the science is regard the first order of talent is indica rom Mr. Combe, distinguis

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r Documents relating to the State lat Worcester, Mass. Boston.

he Committee of the Massachu-

Society, is still a far better testi-

ablished in pursuance of an order Commonwealth, passed in March full and gratifying history of this tion from its origin down to the n which the person of small es us it deserves; and which we be amply rewarded. The four the Trustees, and the four Redant, which occupy the chief are able and animating documents. of such an asylum for the most r species, and its benevolent and under the officers so judiciouseat honor on the State, and forapplification of the pure and be-

Mutual Duties of Parents and Villard Pierce, Pastor of the Church, Foxborough. pp. 22. Marvin. 1837.

6. "And he shall turn the hearts children, &c." Mr. P. dirntly and pointedly, first on the ents to their children; and seeowing from children to their paparents to their children are 1. on. 2. Intellectual education. igious education. 4. To train ivil and ecclesiastical authority. habitually. Under each of there e are several specifications, all that they cannot be misunderchildren to their parents, are 1. Obedience. 3. Provision for and necessities when they are ble to help themselves. 4. Pa-he infirmities of their aged pa-

e negligences of style indulged. erved in any former production is abundantly competent to

August 25, 1837. et, the sermon is happily adapted for usefulne the justness of its sentiments, the propriety and of its illustrations, and the pungency of its anersions on the prevailing neglect of the reciproander consideration. With some sligh eations in the way of abridgment, it would form seellent tract for distribution, at a day like this, on the hearts of parents and children alike seemed ged to every thing else, rather than the faithful charge of their mutual duties.

on Hymns; Adapted to Social Meetings and Worship. Boston, Perkins & Marvin. The compilers of this volume are Messrs. L. Ma-D. Green and R. Babcock. Their object in the hation, is, to "do something, premotive of a taste, and of a more elevated, ardent and condivotion, in those assemblies where social constitutes a very important and interesting of the services." They have aimed to include hing "which is not strictly in accordance with the of the Holy Spirit;" but to adapt the whole, ecially to the meetings and instructions connec with revivals of religion;" also to " have ever conformed in a good measure to the requisiof a correct taste, and to be of a truly lyrica er." About twenty of the pieces are original, remaining 470, are selected from the "Church nedy." and from a great number of other coltions and authors. Among them are not a few of hunns of Dr. Watts and other standard writers of

This collection of hymns has already been introde newhat extensively into our congregations, dands approved to the good taste, piety and dethose who use it. To such it needs no readding. To others, who may be inquiring cial meetings, we cannot do less than to recomthis volume to their attention. They will find scious one, chaste, elevated, devotional, varia in its topics, and adapted to the expression of all ntions of the Christian's heart, in the several es of his progress toward the world of everlasting

ADDRESS, delivered in the Methodist Episcopal wich, Natchez, at the foundation of the NATCH-TEMPERANCE SOCIETY. March 5, 1837. HENRY E. MORRILL.

No claim is laid to originality, by this address; it presents the subject of Temperance in a strong showing the history and nature of Alcohol, its in producing crime, and its influence upon the and social affections; and meeting some of the umon objections to signing the "pledge." all done. And the fact of its publication speaks for the CAUSE at Natchez; and in the State of ippi such publications cannot be too much mul-

friends of Christ in Montreal had provided als, and contracted with a builder, for a place a was laid, and the frame of the building ed; but by some evil minded persons it was red a few weeks since, in the night. The place ed for it was over the water, where it could rinterfere with any commercial purposes, no any private interests.

EVERANCE.—The subscribers to the above k of faith and labor of love," have resolved not on the object, but if possible erect the builesed to furnish the best temporary accomea their power for maintaining worship among ors. A number of the citizens of Montreal eerfully lent their aid to this cause. A thouars have been received from friends in Engthe United States toward a permanent buildd is invested in bank stock for future use. ere subscribed by the Hon. P. M'Gill of M. sum nearly sufficient for a temporary building een recently subscribed.

ANADA.—The Rev. G. W. Perkins of Montreal, inted Chairman of an Examining Committee, Directors of the American Education Society, examination of any pious and indigent young Canada, who wish to study for the ministry. A. E. S. is directly and most effectively he efforts of the Home Missionary Society to he moral darkness that has so long and deepaded the northern section of this Continent. cores of Canadian youth be found ready to d permanent usefulness. S.

ANDOLPH ACADEMY. This institution, incoradolph Ms. is highly flourishing. It has 159 puthe Academical department; and 40 in the For the last two years, it has dattering to himself than gratifying to all the de of an institution based on correct principles, and s pleasant, and easy of access. The comis well ordered, and deeply interested in the th education in the Languages, English, Latin, and French, and also in the Natural Sciences. probably surpassed by those of any academy me age. Special regard is had to the moral ter and conduct of pupils from abroad. S.

FENSIVE WAR .- The article we insert tothis subject, is longer than we deem it proper h in most cases. The discussion however is no slight importance, and cannot well be di- region. without injury to the entire argument. It is be regretted that the "friends of peace" eye to eye, and march shoulder to shoulsecution of their benevolent enterprise; difficulties arising from divided opinions can ted by any means whatever, those means are s, amicable and carnest discussion, like that of unication of Dr. Allen. We only add, that, dgment, any one who shall give to the article perusal, will find himself amply compenthe time and thought bestowed upon it, by elucidation it furnishes of scriptural princiregard to Peace and War. S.

hard of the Massachusetts Baptist Sabbath Usion, have requested the Rev. C. O. Kimset as their Agent, so far as he may find it ent with his other official duties, and have ted him to collect funds for the Union. Among has for the measure, they state, that

has been attempted, in times past, through framentality of Sabhath Schools; and richly are blessed this humble instrument; but yet blessed this humble instrument; but yet tims to be done. It appears from sources loubted, that there are a considerable num-tibes in the second State, in which, as yet, no that; and that in many where they have been

ng after God. There is no more certain token of declension, than a diminution of these desires. How can it be that the fire of heaven shall not burn upward? that love shall not seek its object? that a soul whose home is in the skies, shall not desire its home? The child of God hath had wings given him to bear him to his Father's abode; and shall he never use

them? Shall he never say,
"From low delights and mortal toys,
I soar to reach immortal joys."

Alas! with how many of us is it far otherwise. Instead of stretching forth after God, our desires fasten upon the dust of the earth. Instead of bathing our souls in the pure atmosphere which surrounds the throne of God, we are content to breathe the gross vapors of sin and pollution. How far are we from ing able to say with David, As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God.

Yet, shall the carnal heart aspire after the miserable illusions, the vain shows of earthly good, and shall the sanctified heart not aspire after its God? Shall the miser thirst for gold, and the ambitious man Shall the miser thirst for gold, and the ambitious man for power, and the man of pleasure for sensual delights, and shall the child of God find nothing to excite his desires in those pure and substantial joys Where flaunted priest, and glittered tower. which are adapted to the wants of his spiritual na-

O, Christian, awake! arise! Contend not with the O, Christian, awake! arise! Contenu not with the men of the world for their portion, but look upward and behold thine inheritance. Look at the throne and at Him who sits upon it, till, borne on the wings of strong desire, thou rise to that throne and find thy native element. Oh, what blessed moments are those when the soul thus winged, thus aspiring, seeking, finds—and finding, still seeks its God, its portion, its portion, its portion, when the very desire is bliss, and the desire.

And Booder! that from the sculptor's hand, Dropt, fresh in marble, years ago, Sent me by one of that true band, Whose future crowns are starred below finds-and finding, still seeks its God, its portion, its rest;-when the very desire is bliss, and the desire tisfied but awakens more; when the soul " is filled with all the fullness of God," and, in becoming full, dilates to receive a larger measure!

Christian, would you know such blessedness Turn your eyes from earth, and fasten them upon beaven. It is by looking at God that you learn to as-ls cast where the better things are known; heaven. It is by looking at God that you read to use pire after Him. When you can say with David, I have set the Lord always before me; you will also be the Lord always before me; you will also be And earth, enlightened, hastes to be eth for thee; and your next exclamation will probably be, as his was, Because thy loving kindness is better than life, my lips shall praise thee. Thus will I bless thee while I live; I will lift up my hands in thy name. My soul shall be satisfied as with marrow and fatness, and my soul shall praise thee with joyious instruction for seamen and emigrants; its ful lips, while I remember thee upon my bed, and meditate on thee in the night watches.

If any man will come after me, says Christ, let him deny himself. Judging from the complaints made by unrenewed men of the difficulty and strictness of this requirement, we should suppose the demand an unexampled one; a requisition standing single and alone, distinguishing the service of Christ from other em-ployments, and the search after sternal life from every other pursuit.

But is this the case? Is a religious life the only life of self-denial? Is the Christian the only man who is called on to practice it, and is it not required of every on who lives? Tell me what is the single temporal good that can be obtained without it. Is it wealth? Did a man ever become rich without self-denial? You forget the comforts of which he deprived himself, the enjoyments of social life which he was obliged in part to relinquish, and the pleasures of mental culvation which were almost entirely denied him. You forget that he was obliged to rise early, and sit up late, and cat the bread of carefulness, and that after all, his possession is so insecure, that any moment may deprive him of his hard earned treasure.

Is it worldly honors and distinctions? These are not to be attained without toil and labor, intrigues and ancenverings, flatteries and and dissimulations, without resigning that peace of mind which can consist only with simplicity of purpose, and humble desires. Neither is the good when attained, any more secure than riches. In a word, where is the single temporal advantage in regard to which God has said, This shall not be obtained by toil and effort and self-denial. and early in 1933, and located in the town of but shall be bestowed indiscriminately on the idle and slothful, as well as the patient and laborious?

Why then should you complain that the blessing of life, infinitely the richest of all blessings, is not under the care of Mr. George P. Smith, a grad-made an exception to this universal principle? Why Amberst College, whose success has not been should you expect to obtain salvation at an easier rate than you can obtain any earthly good?

It seems, moreover, that the question is not whether ing the best influences over all its pupils. The you will practice self-denial; for this, as a man, you must do. You must deay yourself some things in order to obtain others. You can choose which of the of the institution. Its advantages for a desires of your heart you will strive to gratify, and then you must deny the others and make them subservient to it. Nor is this all the self denial you must practice, if you embrace the service of the world. For, however little you may be conscious of it, you have a nobler, a spiritual nature, which will not, cannot be satisfied with the food you are providing for it. It requires a higher aliment, even the bread and the water of life. It was formed for the pure air, the living streams, the immortal fruits of a heavenly

> You are to choose then-not whether you will deny yourself at all, but which part of yourself you will Will you deny your sinful appetites and passions for a few years, that you may enly the fullness of bliss forever-or will you deny your immortal spirit, and endure its cravings to all eternity? P.

# A. B. C. F. M.

Female Praying Circles, of Monson, Mass. The following communication, recently received at the Missionary Rooms of the A. B. C. F. M. happily illustrates the prophetic description of the means by which the universal reign of the Redeemer on earth shall be introduced. "To Him shall be given of the gold of Sheba; prayers also shall be made for him continually." Ps. 72, 15. Will not similar circles in other places do likewise.

mother places do likewise.

Having seen the statements of the A. B. C. F. M. relative to the present state of their funds; sympathising with this grand agent of the churches in this thising with this grand agent of the churches in this distressing embarrasament; deprecating the result, which must follow the reception of their circular by the Missionaries in Foreign lands; and lamenting the detention of so many approved and qualified laborers from their work of mercy among the Heathen, the members of the several female praying circles in Monson, Mac. resolved to respond to this urgent call of Providence, and made a voluntary and extra effort in behalf of Foreign Missions. The enclosed fifty dollars, is the result of that effort by the members of the freshman Class;—from forty to fifty, about the usual number, having been admitted on examination, on Monday and Tursday.

Temperance.—The number of members to the Temperance Society in Yale College, pledged to en-

who have charge of them. There is every reason to believe that the entire services of an individual might be judiciously appropriated to this single department of Christian labor. How many schools might thus be gathered and organized, how many might thus be greatly and how many might thus be added to the number of those who already are enjoying the benign influence of this Christian institution!

HOLY ASPIRATION.

There is no surer mark of a child of God, than longing after God. There is no more certain token of de-

MR. WILLIS,—It is doubtless the duty of Christians to provoke each other to love and good works. Such we hope has been the influence upon us, of what has been published in your paper in relation to the embarrassment of the American Board, and the efforts making to supply the deficiency. I presented this subject to my people the 1st Sabbath in this month, and took up a collection of fifty dollars, which I now forward, tegether with ten dollars raised at the Monthly Concert. Sixty dollars is but a small sum compared with what many churches do; but taking our ability into consideration, it is liberal, especially as this is understood to be an extra effort and our annual collection yet to be made. If all the churches would contribute as liberally according to their ability, it is believed that the Missionaries now under appointment need no longer be detained from their field of labor.

Westford, Aug. 21st, 1837. MR. WILLIS,-It is doubtless the duty of Chris-

Westford, Aug. 21st, 1837.

IDOLS.

They come! they come! from silent shrines Of Gunga, and the blue Salwin; Though dumb—to us convincing signs Of rising Truth and falling Sin. Though thy recumbent chiselled limbs Are spotted now, methinks, with blood, Poured ages since, 'mid hellish hymns Of praise to Guilt's incarnate god; Yet hail I here thy presence! not Subjected to the King of kings

EXHIBITION OF CHAUNCEY HALL SCHOOL The Odeon was filled on Tuesday afternoon, to witness the exhibition of the Chauncey Hall School. This School is under the care of Mr. G. F. Thayer, who is engaged with five assistants, in the various de-partments of English and Classical instruction. The few of the voices might have failed in filling the large house in which they were called for the first time to speak; but generally, they were distinctly heard, and with no ordinary pleasure. Great attention is paid in this school to elecution, and the good influence of it will be felt in the colleges whither these youth shall bend their steps. It is difficult to select speakers who were particularly excellent, where all did so well, but Gay, Thayer, Shimmin, Dunlap and Cook, might be named among the most distinguished. The valedictory, by Henry Thayer; subject, "The profession of a Teacher," was a good performance, and when he addressed his father, (the principal of the school,) all felt that the sincerity of the speaker and his express. felt that the sincerity of the speaker and his expressions of obligation, did honor to his young heart.

Every thing was in good taste in this exhibition the time occupied by each speaker, the selection and the music. The modest, yet manly appearance of the performers, reflected credit on both parents and

COMMENCEMENT AT YALE COLLEGE. On Tuesday, the 15th inst. at a meeting of the Phi Beta Kappa Society, Rev. Dr. Humphrey, President of Amherst College, was chosen Orato of Aniferst College, was chosen Orator for the year ensuing, and Hon. Julius S. Rockwell of Pittsfield, Mass. substitute. At half past 11 o'clock, A. M. after an appropriate prayer offered by Rev. Mr. Mc Ewen of New London, an Oration was delivered before the Society, in the North Church, by Rev. II. Bushnell, of this city.

At 2 o'clock on Tuesday afternoon, the Anniversity of Val College.

sary of the Tacological Department of Yale College, was held in the College Chapel, Prof. Gibbs presiding.

The following is the 'Order of the Exercises.'— Milford. 3. The Old Testament and Homer; their Religion compared. J. D. Butler, Rutland, Vt. 4. On the times and writings of Isaiab. C. E. Murdock. Saybrook. 5. Discussion as distinguished from Con-troversy. Alfred E. Ives, New Haven. 6. On the supposed Dishonor of changing Opinions in Theology. ... C. Beach, Newark, N. J. 7. The True The-

gy. ... C. Beach, Newark, N. J. 7. The True I heologian. B. W. Dwight, Clinton, N. Y. 8. The
Theology which denies man's Ablity to obey the Divine Law. David Dobie, Montreal, L. C. 9. Church
and State. W. I. Budington, New Haven.
EVENING. Sacred Music.—10. The Efficacy of
the Christian Ministry dependent on its Perfection.
James Moore, Montreal, L. C. 11. An endless Penwith research less refert Moral Government. John alty essential to a perfect Moral Government. John R. Keep, Longmeadew, Mass. 12. Common Christianity the Basis of Christian Union. D. E. Sykes, Lisbon, N. Y. 13. Self-government, not Self-annihilation T. K. Fessenden, Brattleboro', Vt. 14. Holiness necessary to Happiness' E. H. Cumpston, Auburn, N. Y. 15. Scriptural Truths to be ascertained by their practical Relations. Samuel Porter, Farmington. Prayer.

On Wednesday, the 16th inst. the Annual Commencement of the Academical Department, was held in the Center Church. The exercises are spoken of as of a high character for vigorous thought, in a alty essential to a perfect Moral Government. John

of as of a high character for vigorous thought, in a perspicuous and condensed style, and spoken with more than common force and propriety. The gradu-ating class, we understand has a large share of talent. The degree of A. B. was conferred in course on 97

The degree of A. B. was conferred in course on 97 young gentlemen.

The degree of A. M. was conferred in course upon 36 Alumni of the College.

The Honorary degree of A. M. was conferred on Jonathan Folk, Surgeon U. S. Navy, Ripley P. Adams, Boston; Evangelinus Sophocles, Greece; William H. Stiles, Esq. Georgia.

Edwin A. Anderson, John P. Atwater, Nathan C. Baldwin, Artemas Bell, Joseph W. Clark, Samuel F. Clark, Robert C. Cone, Jacob N. Keeler, John Loansbury, Joel B. Merriman, Daniel Morgan, Elisha B. Nye, Charles E. Parker, Edward Rowland, Gurdon W. Russell, John L. Sullivan, Thomas H. Totten, received the degree of M. D.; and the Honorary degree of M. D. was conferred on Dr. James Rogers, and Dr. Charles Woodward.

We learn that the prospects are good, in respect to

NEWTON THEOLOGICAL INSTITUTION .- The 11th Anniversary was held - Wednesday last, in the Baptist Meetinghouse in Newton. The following was

the order of exercises. The mental and Moral Habits requisite for an Interpreter of the Bible. Davis T. Shaler, of Had-

dam, Conn.
2. The Argument for the Existence of God from

a, Vt. 3. The Character of Cyprian. Francis Barker, of

Hanson, Mass.
4. The Union of Firmness and Affection in a Minister. Noah Hooper, of Sanbornton, N. H.
5. The Religious condition of Africa. Ivory Clarke, of Lebanon. Me. of Lebanon, Me.
6. Heathen Oracles and Scripture Prophecies con-

6. Heathen Oracles and Scripture Prophecies con-trasted. Sylvanos G. Sargent, of Methuen, Mass. 7. The Duty of Ministers in reference to the pre-sent pecuniary Distress. Minor G. Clarke, of Wood-stock, Conn. 8. Duties of Churches and Ministers to Sabbath hools. Charles W. Bradbury, of Bangor, Me. 9. Antiochus Epiphanes. Dudley C. Haynes, of Portland, Me.

10. Causes of the Corruption of the early Church.

10. Causes of the Corruption of the early Unuten.
Shas Ilsley, of Limerick, Me.
11. The Influences of the Holy Spirit on the Human Soul. Caleb B. Davis, of Methuen, Mass.
12. The final-Triamph of Religious Freedom.
Enoch Hutchinson, of Newport, N. H.

Mr. C. B. ADAMS, recently Tutor in Amberst College, has been appointed to the Professorship of Chemistry and Natural History in Marion College The American Moral Reform Society, New York,

have discontinued their monthly paper, the Journal of Public Morals, " from the absolute impossibility of obtaining the means of its support." A Universalist paper in Concord, N. H. (the Star) is discontinued " because its subscribers neglected to

pay their dues." The Christian Secretary, a Baptist paper, published at Hartford, Ct. has been discontinued, and its subscribers transferred to a Baptist paper in New York.

The American Sunday School Union have lately published, in a small volume, " Letters from Asia Minor, respecting the Greeks and Armenians; by Rev. Benjamin Schneider." These letters were ad-dressed by Mr. Schneider, from his station at Broosa, dressed by Mr. Schneider, from his station at Broosa, to some schools in the state of Delaware, and are by them furnished for publication. They contain such notices of the religious opinions and rites of the Greeks and Armenians as are likely to please young readers, & show the necessity of sending them better instruction than they now enjoy. The field itself is an inviting the state of the properties of the state of one to all who are acquainted with the New Testament. The book is for sale at the Depository of the of the American S. S. Union, No. 22 Court Street.

### Foreign.

ONE DAY LATER .- The Gladiator, at New York, ONE DAY LATER.—The Gladuator, at New York, brings London files to July 10th inclusive, for the N. Y. Star. They are filled with the details of the King's Funeral, the programme of which we have already had for some time. The ceremonies were precisely such as are always observed on similar occasions. The little town of Windsor was for days before the funeral partments of English and Classical instruction. The number of scholars present was one handred and forty, nearly thirty of whom participated in the recitations. Eight songs were introduced at intervals, and sung by the whole school, with a precision and melosure by the whole school, with a precision and melosure by the whole school, with a precision and melosure by the whole school, with a precision and melosure by the whole school with a precision and melosure by the whole school with a precision and melosure by the whole school with a precision and melosure by the whole school with a precision and melosure by the whole school with a precision and melosure by the whole school with a precision and melosure by the whole school with a precision and melosure by the whole school with a precision and melosure by the whole school with the precision and melosure by the whole school with the precision and melosure by the whole school with the precision and melosure by the whole school with the precision and melosure by the whole school with the precision and melosure by the whole school with the precision and melosure by the whole school with the precision and melosure by the whole school with the precision and melosure by the whole school with the precision and melosure by the whole school with the precision and melosure by the whole school with the precision and melosure by the whole school with the precision and melosure by the whole school with the precision and melosure by the whole school with the precision and melosure by the whole school with the precision and melosure by the whole school with the precision and melosure by the whole school with the precision and the precision tions. Eight songs were introduced at intervals, and pagantry, though so often beheld by the English people within a few years past. The Duke of Sussex was the chief mourner. The tower guns at London dy unsurpassed by any youthful choir we ever heard. The speaking was chaste and effective. Perhaps a the evening, and so continued to midnight, that being the evening, and so continued to midinghi, that being within the time of the interment of the royal corpse in St. George's chapel at Windsor.

It is said the pearl of great price which will be analyt by said the theorem of Energy, the hand of England's young and beautiful Queen, will probably be

with their parents were assembled recently in the church at Bellmansdorf, the building was struck by a flash of lightning so intense that nearly all present in cluding the priest at the altar, fell senseless. Medic assistance was immediately obtained, and all were speedily recovered except one girl 13 years of age.

ITALY .- Advices from Naples to the 24th June

ITALY.—Advices from Naples to the 24th June state that since the 22d there had been no less than 1,200 new cases of cholera.

Some monks in the kingdom of Naples having lately robbed and assassinated a secular ecclesiastic, were arrested by the authorities, and handed over to the civil power. The Neapolitan clergy have remonstrated to the civil power. strated against this violation of their immunities, and are much offended that members of their body should be thus taken away from the ecclesiastical jurisdiction.

MEXICO .- New Orleans papers of the 5th give us We have been favored by a respectable house of

this city with the following extract of a letter, received per Sarah Anna, dated Tan pico, July 22. The following is the 'Order of the Exercises.'—
AFFERNOON. Sacred Music. Prayer.—1. The object of Theological Education. E. B. Clark, Waterbury. 2. On the Spiritual Body. John Churchill, Milford. 3. The Oid Testament and Homer; their Relation compared 1. D. Butter. Rutland. Vt. 4. General Bustamente has de ordered Santa Anna to appear before a court martial to answer to the charges against him on account of his late Texas Campaign—Santa Anna replied to the call in the following laconic manner: "No puedo, no debo y, no quiero "—(I cannot, I should not, and I will not.) In consequence of which a strong detachment of cavalry was despatched for Mango del Clavo, with orders to take the hero and bring him a prisoner to the capital. "On their arrival, however, he was no where to be found. Some say he is gone to Jalapa, others to Vera Croz. others to Vera Cruz

"Victoria and Bravo, it is said, have also turned Santa Anna men."

Fall of the St. John Bridge .- We learn from the Fall of the St. John Bridge.—We learn from the St. John Courier of the 12th, that a part of the Bridge (with the scaffolding) which has been for sometime past in the course of crection across the river emptying into St. John harbor, about a noile from the town, gave way on the Tuesday preceding, and fourteen persons were precepitated into the water from a height of one hundred feet, seven of whom were instantly killed by the follow impersors. were instally killed by the falling timber, &c. or drowned. The crash it is said was distinctly heard upwards of a mile distant, and the scene which fol-lowed is represented as truly distressing.

# Domestic.

Potawatamie Indians. St. Louis, Aug. 4.

—It appears from a letter in the "Far West," published at Liberty, Mo., dated Farm Platts Co., July 15th, that General Gaines has concluded an arrangement with the Potawatamies to remove immediately to their land above the Nodaway. The letter further states that there will not be an Indian in the country in eight days. Gen. G. moves and furnishes them with provisions on his own responsibility. The letter thus concludes: He (Gen. G.) is the man that we need on this frontier, when there is a necessity for action he never waits for orders. He will be long remembered by us border people with gratitude for

stinence from all intoxicating drinks, is one and and seventy.

[Con. Obs.]

TON THEOLOGICAL INSTITUTION.—The naiversary was held on Wednesday last, in the naiversary was held on well pleased with the naiversary was held on well pleased with the naiversary was held on well as the naiversary was held on which we was held on which we was the naiversary was held on which we will be not the naiversary was held on which we was the naiversary was held on the nai and it the election in Khode Island, which takes place on Tuesday next, should terminate in accordance with their wishes, they hope to be able to choose a Whig speaker of the House.—Traveller.

speaker of the House.—Traveller.

Important Decision.—It has been decided by the Supreme Court of New York, in the case of "The President, Directors and Company of the Bank of Ithaca, cs. Derick B. Stockholm," that Banks are liable to be taxed, the same as individuals, for village

ble to be taxed, the same as individuals, for village purposes.

Specie is beginning to find its way from the West to the Atlantic cities. The Pittsburg Advocate states that \$15,000 had recently been received at the branch bank in that place, for account of the U. S. Bank at Philadelphia. Western merchants are also occasionally passing through Pittsburg, with kegs and boxes of specie, destined for the payment of their debts in the eastern cities.

We understand (says the New York American) that a meeting of the Banks in this city was held a day or two since, when a committee was appointed to correspond with the Banks of other cities, to take into consideration the expediency of fixing a time and place for holding a Convention for the purpose of making arrangements to resume specie payments.

Renarkable.—Rossetter Cotton, Esq. Register of Deeds for the County of Plymouth, died on Saturday last, aged 79, having faithfully discharged the duties of that office forty-eight years, and that of County Treasurer twenty-six years. His futher and grandfather had held the same office of Register of Deeds before him, one thirty-three, and the other forty-three years, making a period of a hundred and twenty-four years, making a period of a hundred and twenty-four years, making a period of a hundred and twenty-four years, making a period of a hundred and twenty-four years, making a period of a hundred and twenty-four years, making a period of a hundred and twenty-four years, making a period of a hundred and twenty-four years, making a period of a hundred and twenty-four years, making a period of a hundred and twenty-four years, making a period of a hundred and twenty-four years, making a period of a hundred and twenty-four years, making the results of the office have been discharged in succession by three members of the same family. The County Commissioners, on Mondry last, appointed his son Roland E. Cotton, Esq. Register of Deeds and County Treasurer pre tem. An election for the first named office is appointed to be made on

A gentleman by the name of Pointer, from North Carolina, was thrown from his gig at Wythe Court House, Va. a few days since, and so injured that he House, Va. a few days since, and so injured that he died in about an hour. Ninety-one thousand dollars, in money and drafts, were found, it is said, in his possession. He was an entire stranger, and his name and residence were ascertained only, by letters found upon his percenupon his person.

upon his person.

A man by the name of Mason, who was half drunk at the time, was lately ki led by an elephant at Hornellsville, N. Y. He snatched a whip of hay from his mouth, when the animal seized him in histrunk, lifted him about ten feet from the ground, and then let him fall. He struck on his chest and died in a few hours,

NOTICES.

The Norfalk Ca. Aux. Foreign Missian Society will hold to next annual meeting at the Rev. Mr. Cozzon's Meeting-coase in Milton, on Thursday the Sist inst. Meeting for motiones at 10 debock. A. Public services to commence it 11 debock. A section is expected from one of the Sections of the Hostit.

E. Manlikey, Servicing.

retains of the Board.

E. SMALLEY, Secretary
Franklin, Aug. 17, 1957.

The Alumni of the Theological Seminary, Andover, v
hold their annual meeting in the Middle Class Leve
the A. W. The annual sermon will be presched in
Classe of the Seminary, in the evening of the same of
at half past 7 o'clock.

G. W. BLAGDEN, Section CORRECTION.—In the fitth p-tragtaph of Dr. Webster's

rine Fiske is received, and will appear in our next.

In this city, Mr. James Sherwin, to Miss Betsey A. aughter of Mr. James Mosman, all of this city—Mr. Jose. Sone, of Boston, to Miss Assential J. Moore, of Holisson, Liu South Boston, Mr. Ira Hunt, to Miss Johannah

n Charlestown, Capt. Henry S. Mayo, to Miss Winifred In Rye, N. H. Mr. Luther Hall, of Boston, to Miss Olivi torier, daughter of Rev. Huntington Porter.
In New York, Mt. John Thompson, of Cincinnati, Ohio,
in Miss Lydin Burrows, of Attlebore', Mass.
In Hudson, Mr. Raight, Whittie, of Westminster, Vt.
Shires Brevia & Rosso, or unis city.
In Salem, N. J. Eth inst. Aaron. O. Dayton, E-og, of the
base Reportment at Washington, to Miss Mary Recoley,
aughter of the late John Tath, E-og, of Salem.

In this city, Mrs. Eunice Gridley, aged 71-Sarah Eliza-til, daughter of T. Nichols, Esq. 14-Mr. Green Shepard, h-Mrs. Sarah, wife of Mr. Jos. Cutter, 35-Mr. Win. Si-13th iest. Sarah Elizabeth, inlant daughter of

Newbury, Mr. Joseph Thurlow, 81. a revolutionary oldier.

At the Almshouse, in Bradfard, Mass. 15th inst. Joy conders, 72. He was born in Newburyport, in 1756; and as soil as a slave to a gentleman in Boxford, when he as two weeks old, where he remained until the age of 11 e was then purchased by Jonathan Chadwick, Esq of radford, in whose family he was a fatthful servant, until red by the Combitation of Massachusetts, 1750. He subquently indistrious man.

In Bristel, R. I. 12th inst. Rev. Henry Wight, D. D. in
Bristel, R. I. 12th inst. Rev. henry Wight, D. D. in
this way, here are Man here at Medfield, in this

WEST SUTTON LITERARY INSTI-

TUTE.

TUIE Institution, which was incorporated by an act of the Legislature, passed at its last session, will be opened for the reception of scholars of both seves, on Wed-

# PEPPERELL ACADEMY.

TME F-II Term will commence on Wednesday the 6th day of September, and will continue cleven weeks. Terms of Board and Tultion as heretologic.

E. D. ELDREDGE, Principal.

Pepperell, Aug. 25, 1837.

3w.

# LEICESTER ACADEMY.

A N interesting examination of the Students of this In-stitution was attended by a Committee of the Trus-ces on the St and Sh incl.

The examination was followed by Declamations, which seer listened to with most pleasure by the whole Board

bleisty and morong. Feathers, are as fully and extensively appreciated in the community.

The Caisingne just published shews that a greater comber of Englishment theoretical than Academy, the part, thus her of English measurement in the Caisingne part of the English, making 250 in shift The average attendance each quarter has been 105. Besides the three gentlemen who force end years have been entraised with the instruction of the Institution, Mass Edizament Houses, a leady of known reputation as a Teacher, and particularly well qualified to teach the French and Spanish Industry, and French languages is \$4.50, and in the English Branches \$3.50 per quarter. Full intion is required, except when scholars county from beyond the limits of the County enter after the middle of the term, or are necessarily about by reason of cirkness. Board in the Academy Industry, whom it is the proposed of the county enter after the middle of the term, or are necessarily about by reason of cirkness. Board in the Academy Industry, when it is a superior of the proposed and stimed at actual cost, by mescenting for that purpose and stimed at actual cost, by mescenting for that purpose and mediate care and asspection of the Preceptors, may be ob-visited at actual cost, by associating for that purpose and hiring it prepared. The cost for several quarters past has been about \$8.59 per week. The crust for rooms in unit building formated with table, chairs, bedstead, stave and freest, is from \$1 to \$8.5 per quarter, according to the situ-ation of the room. Washing, fact and lights are galdition, at expenses, but it is intended they shall be as reasonable as possible. Room may also be had in good families in the village at a reasonable price. willage at a reasonable price.

The Pall and Winter Terms commence on the first
Thursdays of September and December. The Spring and
Sammer on the Inst Thursdays of February and Max.

17 The next Term commences on Thursdays the 7th of
September.

JOHN NELSON, President.

JOHN NELSON,
JOS. A. DENNY, Secretary.
Leicester, Aug. 25, 1857. 3w-\* PENELON IN MINIATURE.

remembered by as border people with gratitude for the timely aid.—Bulletin.\*

Congressional Elections.—In Indiana, it is stated that returns have been received to show that the entire delegation consisting of 7 members, are Whigs. In Kentucky the election of eleven Whigs is ascertained, of whom three are in place of administration men in the last Congress. Two districts remain to be heard from. In Tennessee eight districts only are heard from, in which there is one Whig and one Van Buren gain, compared with the last Congress. In

### ASHBY ACADEMY.

Besiday in September.
Thirtien in English branches \$3,00, and in the Languages, \$4,00 a term.
Lastraction will be given in the acience and practice of Vocal Music, if desired, on the Pestabozzon system.
Board and washing may be obviously assets.

Ashby, Aug. 16, 1837, ORSANUS TINKER, Secretary.
P. S. -Reference may be had to Rev. A. W. Burnham,
Rindge, N. H. Light & Stearns, and Rev. Wm. M. Rogers,
Boston.

Peck's New Gazeteer of Hilinois.

UST Received, a Gazeteer of Himols, in three containing a general view of each County, and alar description of each Town, Settlement, orie, Bettoon, Bull. Ac-alphabetically arrange M Peck. 2d edition. For Sate, wholesale and

A TALE of the Times, by the author of "Three Experiments of Living."

In this hook is most happily exemplified the folly of the exper pursuit of wealth as the only source of happeness. The history of two brothers, one of whom is an intelligent farmer, and the other on enterprising, scheming merchant, illustrates the principle that with only moderate means, one may yet be "Rich Emongh." It is well adapted to WHIPPLE. the present state of the community. Just WHIPPLE & DAMRELL, No. 9 Cornhill.

THE American Sanday School Union have biographies of Jacob and Joseph, Moses, Dist, Elisha, Daniel, John the Baptist, Peter, incartitings, St. Paul, and John, the Reloved Discrp Tuses biographies are written in a simple and ing style, and are well calculated to excite and the young much, a love for Bible nevaritives, and tepts. The volumes have cogravings, (some of very superce kind, on steel,) and maps; and mot neets of wniform binding, or separately.

Sold at the Deposition of the Sanday No. 62. WM. B. TAPPAN, Agent am. S. S. Union.

### BIBLICAL GEOGRAPHY.

ABSTRACT of Biblical Geography; to which is a compendious view of the modern geogra-Europe, Asia, and Arten. Compiled by M. L. R.; D. D., Spring Perd of Ecc. Host, and Ch. Polity, greal Seminary, Autorn. With a Map of the Particles of the Computation of the Computation of the Seminary, Autorn. With a Map of the

RECENTLY Published, by PERKINS & MARVIN, 114 Washington street, The New Testament, arranged in Historical and Chro-

1769.
This edition is a faithful reprint of Townsend's Boble.

OF CALMET'S DICTIONARY OF THE Published and for Sale by CROCKER & STER, 47 Washington street, Boston - Calmet's

DAILY PROMUSES IN MINIATURE,
THER EDITION.

DUBLISHED and for Sade by JAMES LORING, 192
Weshington street. Frice 20 cents slogle, 82:00 per
dog.—Daily Scripture Fronties to the living Ghristian.
By Samuel Clarke, D. D. Now first arranged, in lessons
for every day in the vent. With Dr. Watte's recommendatory preduce, and Dr. Clarke's Birections for the profitsble use of the Profits. preface, and Dr. Clarke's Directions for the predita-of the Premises. From the Frequina Southern Telegraph, excellent little volume, prepared by Dr. Samuel

This

1750) but the form in which it is now presented, is Considerably improved."

The following is f om the American Traveller.

James Loring has just published a beautiful ministure edition of that very valuable compilation. "Clarke's Daily Scripture Promisso." It has been so highly prized and an generally desired by Christians, that it has come to be a standard work; and the present edition is by for this most perife and attractive we have seen. It was out of print, and orders have hitherto for some time been declined by our bnokestlers. It when the time been the chieff by our bnokestlers. It when the country is the most country and derive many a sweet refreshment from hence, and with each of the country, and derive many a sweet refreshment from hence, amount their falsors and travels through this widerness."

A favorable opinion of this edition has also been given in the Boston Recorder, Telegraph, N. E. Christian Bernid, Christian Soblier, and other papers.

Published Weekly, at the Office of the Roston Recorder,
No. 11, Cornhold—Price One Dattar a year.

CONTENTS OF NEXT WEEK'S NUMBER.——An
Under, (with a Picture). Little Joe. A True Story
of a Pole. Part of Rewendence, Little Joe. A True Story
of a Pole. Part of Rewendence of the Price Story
of a Pole. Part of Rewendence of the Part of Research
for the Market of Datily. Little Frederic. Price
burgh. Holites—We A Bible Part of the Part of Research
for the Research of the Part of Part o

### POETRY.

THE DEATH OF AN UNKNOWN INDIAN. A DIRGE .- BY THOMAS G. SPEAR.

> Who mourns for the Indians? The grass and the trees, The grass and the trees,
> The nurmuring streams,
> And wandering breeze:—
> His tribe and his years.
> And his name were unknown,
> And no brother can weep
> Where he sleepeth alone.

Who mourns for the Indian ? The bird in his song, At twilight and eve, Will sadly prolong

A requiem strain, In the wild solitude, In grief for the fall
Of the child of the wood. Who mourns for the Indian The dew drop, at night, Will steal from the sky,

And the rays of the moon, And the gleam of the star, Will glide to his mound, From the zenith afar.

Who mourns for the Indian? The billow shall break, In its passionate roar, And the sea-caverns quake, And the winds of the deep, Shall whistle and yell To the place of his sleep.

Who mourns for the Indian The tears that it weeps O'er the slumbers of all; And men as they pass
May pause with a sigh,
And think of his fate With a sorrowing eye.

### Intelligence.

THE LORD WILL PROVIDE. Extract of a letter from Rev. E. N. Sawtell, one of the foreign applains of the American Scamen's Friend Society, to the ommittee of the Society in New York:

Havre, June 8, 1837. You are indeed putting my faith to the test. My spirits sunk within me at getting no remit-ance by the Utica. To obtain funds here is entirely out of the question, for the prevailing opin-ion is, that all America has failed, from General Jackson down to the shoe-black. In my letter, by Mr. Stoddard, I more than intimated that I must leave, and return to America, and yet how

tended the chapel) had been noticing the same thing, to wit, that the parson's outer man, to say nothing of the inner, needed a reformation, and intimated to some of my friends, that they would make an attempt upon my person, if they were certain I would take no offence; being assured that I considered the servant not above his Lord, they very soon called on me, and intimated their wishes, that I would get me a suit of clothes, and that they had the money to pay for them. I told them I was expecting a suit sent in, and had them I was expecting a suit sent in, and had feared they would come before I was prepared leared they would come before I was prepared to pay for them. Just as they began to count out the money, in came the tailor with the clothes. Surely, thought I, "I need to take no thought for my life, what I shall eat, nor for my body, what I shall put on." But, like the Jews of old, who I shan put on. Dut, like the Jews of old, who could murmur with the flesh between their teeth, I soon forgot it—for I was owing several hundred francs of borrowed money, which must be paid on a certain day in the following week, clouds thickened and darkened around me to such a degree, that I lost all faith, and my mind was not a little troubled in my preparations for sabbath, and, on my way to the chapel, I feld as though a covering of sackcloth would suit me better than my new coat. I found, however, the chapel full of people, and many I knew to be Americans. I noticed particularly one keen, black-eyed gentleman, who listened just as though he loved the truth. After preaching, he sought an introduction, walked home with me. sought an introduction, walked home with me, and called to see me on Monday. I showed him your letter by the Utica: he went out, but reyour letter by the Unea: he went out, but re-turned with a hundred dollars, which he put into my hands, saying, "If the winds change so us to detain the vessel, I shall have to call for this to pay my tavern bill;" but he who holds the winds in his fist did not suffer it to change, and that leht, about which I was so faithless and unbelieving, is paid.

# HORRORS OF THE SLAVE TRADE

The Corawall (Jamaica) Chronicle, thus describes the condition of 436 African slaves, on board of a small Spanish brigantine, which was captured on its way to Cubs, and brought to Montego Bay last October.—What hope is there that this traffic can be extinguished while the cause, slavery, is cherished.

The sight of these poor wretches on board the Empresa was sickening and deplorable. They were strewed about the decks, with but a They were strewed about the decks, with but a few exceptions in a state of nudity, insensible, apparently to moral principle, which seemed to be obliterated from physical suffering, or public exposure—of these 48 were females; the remainder boys and young men. Greatly to the credit of the apprentices who had repaired on board to see these poor wretches, they distributed handkerchiefs among the females, by whom they were appropriated to the purpose intended—this laudable example has been since followed by the inhabitants generally with resulting the state of followed by the inhabitants generally with pre-sents of clothing, &c. to a considerable extent. It was painful to see the fruitless attempts made by the female portion of these unfortunate made by the female portion of these unfortunate people to screen themselves from the gaze of the spectators present on the anchoring of the vessel! The only relief to this distressful spectacle was in witnessing the many little acts of tender affection with which some tried to alloviate the sufferings of their fellow captives, either by making room to allow a change of posture, or in distributing a few boiled peas, hoarded, perhaps, from a former meal. Here might be seen one with a face brightening with an expressery from a former meal. Here might be seen one with a face brightening with an evanescent smile of hope, there another with his head drooping on his bosom, completely weighed down with despair and sickness. The majori-

them. The master of the captured vessel (which had been fitted out at the Havana) is a Spaniard, named Manuel Cabolla, a fine young corsair looking fellow. He sat on the boom of the vessel, looking on his victims with the greatest indifference, his eye now and then lighting up with a smile of defiance—again he chatted with great vivacity to those around him. "This," he said, "was his seventh voyage; the former were more successful, and had it not been for the calma, (calm) la Englesa never would have taken him;" but what matters it, continued he, shrugging his shoulders, it is but 15 or 16 thousand dollars gone! Cabolla seemed to have little doubt of being speedily released from his imprisonment at the Havana, when he said he would try his luck in another trip to Africa! The Empresa is of Baltimore build, and was formerly employed as a packet between Cadiz and the Havana—this is her second voyage in the slave trade. She sails remarkably fast, and was armed with a 12 pounder on a pivot, in mid-ship, and manned with four men, exclusive of the captain. The height of the space allotted for the Africans in the hold was but two feet eight inches. It thus appears that the slave trade is as brisk as ever.

### Agricultural.

Selection of Seeds.—A Mr. Samuel Garrison, of Kentucky, in an article written for the American Farmer, says, "Having for many years observed that some pumpkin, watermelon, and squash vines ran ten, twelve, and even fifteen feet before any fruit appeared, and that others would have fruit before they had run half that distance, I concluded that there was a natural reason for its being so. I therefore took a cucumber and split it lengthwise and sub-divided it into three equal parts across the fruit, and kept the seeds carefully apart. Those on the end near the vine I marked Butt seeds; those taken from the centre, Middle seeds; and those from the end on which the bloom grew, Top seeds. These I planted separately on new ground well manured. I carefully attended to three hills from each part of the fruit divided as stated above, the hills about SELECTION OF SEEDS .- A Mr. Samuel Garthe fruit divided as stated above, the hills about twelve feet apart. All the plants were alike flourishing; the vines from the butt seeds ran from four to six feet before fruit appeared, and these were small with a neck. The vines from the middle seeds were from four to six feet be-fore fruit appeared; the vines were better with-out a neck, and fourfuld. The vines from the top seeds produced fruit, large, fine, and in

Jackson down to the shoe-black. In my letter, by Mr. Stoddard, I more than intimated that I must leave, and return to America, and yet how to do it, in the present embarrased state of the chapel, is a thing that quite puzzles me. My situation is quite unlike that of a broken merchant, who, sometimes perbaps, out of the fragments of a vast estate, may line his pockets with something to feed his family. For me to stop pagment, is to stop eating—and I need not tell you what would be the next stoppage in this stopping process, in all probability it would be that of breathing—quite a serious failure that, particularly to a public speaker. Several little occurrences, however, have of late transpired, which encourage me to hope, that in angling about I may yet eatch a fish with money in his month.

A few days ago a handeartstopped at my door loaded with chickens, ducks, fish, a turkey, a calf's head and feet, indeed, for variety it bore no small resemblance to Peter's sheet, and, I strongly suspect, that the same hand that let down the sheet had something to do in this matter. It appears that on the arrival of the Utica, their fresh provisions, which are packed in ice, must be disposed of, and, in their disposal, the officers kindly remembered their chapplain. They have ever manifested a deep interest in the cause of the commercial world. When it he means the money to tell him he was running a risk. It seems, however, that the American captains (an increased number of whom, I rejoice to say, attended the chappel) had been noticing the same at the maple. Would it not, if apped the anothing to owit, that the parson's outer man, to say nothing of the inner, needed a reformation, and interess of the commercial world. When it became entirely unable to meet its demands, I went to the tailor, was measured for a new suit, without either the honesty to tell him he was running a risk. It seems, however, that the American captains (an increased number of whom, I rejoice to say, attended the chappel) had been noticing the same as

A SHREWD UTILITARIAN.—A certain Mr. A SHREWD UTILITARIAN.—A certain Mr. Brook, who lives somewhere in England, has carried out the Bentham principle, of putting every thing to use, in a fashion that is somewhat of the oddest. He has a fine garden, in which he cultivates gooseberries, currants, raspberries and other delicacies in the fruit line—and he cannot bear to have his bushes and beds rifled by the birds; wherefore, he staand beds rifled by the birds; wherefore, he sta-tions sundry cats in the vicinity of the said heds and bushes, each being fastened by a small chain to a stake set up in the ground, the chain being of such a length as to admit of lo-comotion to the extent of three or four yards; and the posting of these sentries is found to be perfectly effectual. Not a bird will come near one of them, however served to match by the one of them, however sorely tempted by the rich ripe fruit. A large sized flower-pot, lying upon its side, answers the purpose of a shed for each of the feline watchers; and they are honestly supplied with victuals and drink ac cording to their tastes and appetites.

NEW ENGLAND WOOL CROP. - Woel has be-New Exclars Wool Crop.—Woel has become the principal staple of New England, and its production is rapidly multiplying the number of rich farmers in all parts of its territory.—There are supposed to be in Vermont 1,000,911 sheep; in New Hampshire 405,179; Connecticut 300,000, and in Massachusetts, Maine, and Rhode Island, enough to make up the round number of 6,775,090. The value of the annual wool crop is estimated at \$12,195,-112.—Silk Cult.

APPLE BREAD .- A French officer has in-AFFLE BREAD.—A French officer has invented, and practised with great success, a method of making bread with common apples, very far superior to potatoe bread. After having boiled one-third of peeled apples, he bruised them while quite warm into two-thirds of flour, including the proper quantity of yeast, and kneaded the whole without water, the juice of the fruit being quite sufficient.—When the mixture had acquired the consistency of paste, he put it into a vessel, in which he allowed it to rise for about twelve hours. By this process he obtained a very excellent bread, full of eyes, and extremely palatable and light.

# Miscellany.

"Honor to whom Honor."—Some years before the declaration of independence, the Congregational Church at Newport, R. I., passed the following resolution: "Resolved, that the slave trade, and the slavery of the Africans, as it has existed among us, is a gross violation of the righteousness and henevolence which are so much inculcated in the Gospel, and therefore we will not tolerate it in this Church." It is well known that Newport was more engaged in the slave trade than almost any other place in the country. The wealth of its merchants had been obtained by this traffic. Their pastor, the Rev. Mr. Hopkins had preached to them on this subject at this early period, and may perhaps be regarded as worthy the honor of being first in this cause. Mr. Hopkins was in earnest on the subject, and used to discuss it as opportunity offered. On one occasion, at the house of his friend Bellamy in Ct., the subject was pressed upon him. He used the common arguments in favor of the practice, but they were easily refuted. Mr. Hopkins then

ty, however, were cheerful, the change which had been wrought in their condition from "hope deferred," had no doubt been communicated to them. The master of the captured vessel (which had been fitted out at the Havana) is captured to the condition of the captured vessel (which had been fitted out at the Havana) is called upon him to liberate his slave.—Bellamy said he could not; the slave was a most faithful and judicious manager; that he could be trusted with every thing, and that he was so happy in his servitude, that he would, in the opinion of his master, refuse his freedom if it were offered him. "Will you consent to his liberation," said H., "if he really desires it?" "I will," said B. The slave was then at work in the field. "Call him," said H., "and let us try." The slave came to receive, as he supposed, the commands of his master. "Have be used to be commanded to the commands of his master. "Have be used to be commanded to you a good master," said H. 'O yes, massa—he very good." "Are you happy in your present condition?" "O yes, massa—me very happy." "Would you be more happy if you were free?" "O yes, massa—me would be much more happy." "You have your desire," exclaimed his master, "from this moment you are free."—Morning Star. FORGIVENESS .- Is there a man who, if he were

FORGIVENESS.—Is there a man who, if he were to stand by the death-bed of his bitterest enency, and beheld him enduring that conflict which human nature must suffer at the last, would not be inclined to stretch forth the hand of friendship, to utter the voice of forgiveness, and to wish for perfect reconciliation with him before he left the world? Who is there that when he beholds the remains of his adversary deposited in the dust, feels not in that moment, some relentings at the remembrance of those when he beholds the remains of his adversary deposited in the dust, feels not in that moment, some relentings at the remembrance of those past animosities which mutually embittered their life? There lies the man with whom I contended so long, silent and mute forever. He has fallen; and I am about to follow him. How poor is the advantage which I now enjoy? Where are the fruits of all our contests? In a short time we shall be laid together; and no remembrance of either of us under the sun. How many mistakes may there have been between us? Had not he his virtues and good qualities as well as 1? When we shall both appear before the judgment seat of God, shall I be found innocent and free of blame for all the enuity have borne to him?—My friends, let the anticipation of such sentiments serve now to correct the inveteracy of prejudice, to cool the heat of anger, to allay the fierceness of resentment. How unnatural is it for animosities so lasting to possess the hearts of mortal men, that nothing can extinguish them but the cold hand of death! Is there not a sufficient proportion of evils in the short span of homan life, that we seek to increase their number, by rushing of evils in the short span of human life, that we seek to increase their number, by rushing into unnecessary contests with one another? When a few suns more have rolled over our When a few suns more have rolled over our heads, friends and foes shall have retreated together; and their love and their hatred be equally buried. Let a few days, then, be spent in peace. While we are all journeying onward to death, let us rather bear one another's burthens, than harses one another by the way. Let us smooth and cheer the road as much as we can, rather than fill the valley of our pilerinage, with the hareful anyments of our grimage with the hateful monuments of our

ANECDOTE OF MR. HAYNES, THE COLORED PREACHER.—It is said that some time after the publication of his sermon on the text, "Thou halt not surely die," two reckless young men shalt not surely die," two reckless young men having agreed together torry his wit, one of them said—Father Haynes, have you heard the good news?" "No," said Mr. Haynes, "what is it?"—"It is great news indeed," said the other, "and, if true, your business is done."—"What is it?" again inquired Mr. Haynes, "Why," said the first, "the devil is dead." In a moment the old gendeman replied, lifting up both hands and placing them on the heads of the young men, and in a tone of solemn concern, "Oh, poor fatherless children! what will become of you?"

TERRIBLE RAILEOAD ACCIDENT .- The Baltimor

Terrible Railroad Accident.—The Baltimore Patriot gives the following description of a terrible railroad accident, which happened on the Portsmouth and Roanoke Railroad one and a haif miles from Suffolk on Friday afternoon:—
"A company consisting of about 150 ladies and gentlemen, from the counties of Isle of Wight, Nansemond and Southampton, came down on the railroad on Tuesday, the 10th inst., with the view of visiting Portsmouth, Norfolk, Fortress Munroe, and returning the next day; on their return, at the time and place above mentioned, they met a bocomotive and train of burden cars, and horrible to relate, the two ran together while going at the rate of 10 or 12 miles an hour.

The most heast-rending scene presented itself that I have ever witnessed: every spot on both sides of the road, which offered the least protection from the sun was covered with the dead, dying and wounded. Three young ledies sitting together on the front seat of the second car were killed, neither living longer than 15 minutes; another lady, an infant and a negro girl were so much injured, that they died before 3 celocks, and 10 or 15 dides and

gentlemen besides, sustained injury of one kind or another, very likely to prove fatal to four or five of them.
The confusion attending an accident where so

The confusion attending an accident where so many were present, the mangled corpses laid out on the side of the road, the moans of the wounded, and the weeping and wailing of the relations, presented a spectacle which defies description. Every possible attention was paid the sufferers by the physicians and hospatible citizens of Suffolk, but the situation and nosphanic cutters of Sinfolk, but the situation where it happened and the excessive heat of the day added greatly to the intensity of their sufferings. I shall not attempt to assign any cause for this painful occurrence, as the matter will probably undergo a thorough investigation before a court of justice.

The names of those killed immediately were, Miss M'Cluny, Miss Ely, and Miss Roberts. The three that died afterwards were, Miss Helland, as infant name not known, and a female negro slave years old. Those injured seriously are, Mr. Wile Watkins, two Messrs. Holland, Mrs. Ely, Mis M'Cluny, Mrs. Holland, Mr. Phelts, and others names not known.

A BEAUTIFUL AND TERRIFIC PHENOMENON.— The Lexington (Ky.) Intelligencer of July 14th

A Brautiful and Treffire Phenomenon.—
The Lexington (Ky.) Intelligencer of July 14th, says:—

"On Tuesday last, some ten or fifteen minutes before 3 o'clock, P. M., a heavy explosion was heard in this city, which the writer supposed to be a powder mill in the vicinity. The saund, which was sensibly felt, as well as heard, seemed to come from an easterly or south-casterly direction. A gentleman coming from Paris on horseback, at the distance of ten miles from Lexington, heard it in the same direction. This led to the conclusion that it must have been of meteoric origin. We have since seen an intelligent lad, fourteen or fifteen years old, who happened to be, with several other boys, a short distance in the country, and says he saw distinctly, (to use his own words.) 'a great nehite ball flying very swiftly from where the sun was towards the east. It was nearly as big as the sun, and very bright; whiter than snow, and had a lang bright streak after it, of a reddish color. It reemed to be very near us, and flew almost as fast as lightning. We were all frightened, and watched it till it went behind a tree, when all at once we heard a teribe noise, like a heavy cannon at a great distance. I thought at first it was a great balloon bursted. Such was the graphic account the boy gave of it. There can be no doubt but it was a grand meteoric explosion; and, if such was the brilliancy under a clear meridian sun, it must have been splendid and grand indeed, had it appeared in the dark gloom of midnight!"

Westers Rallroad—We understand that the

RENARRABLE INCIDENT .- An altercation took REMARKABLE INCIDENT.—An altercation took place lately, at Little Bock, (Arkansas,) between a Mr. McWilliams and a Mr. Pew, sub-editor of the Arkansas Gazette, in the presence of many citizens. Dr. McWilliams, having had some quarrel with Mr. Pew, charged him with gross and wilful lalschood. In a few noments, Mr. Pew was observed to turn deathly pale—a fearful change came over his countesuance—and to the horror and astonishment of the beholders, he fell and died without a struggle or a groan.—N. Y. Com.

groan.—N. Y. Com.

EMANCIPATION.—A slave brought up in Kentucky, purchased his freedom on the 10th of March, 1822; came to Cincinnati in possession of his liberty and 62 cents, and \$600 in debt. He opened a barber's shop, and is now worth \$5000. He has a wite and children—has bought the freedom of his sister, who is thus added to his family—is a member of the Baptist church—shuts up his shop on the Sabbath, and has learned to read. He is only 30 years of age. How many young white men have in the same time accomplished as much?

### CARDS.

Westboro', Aug. 18, 1837.

also themselves."

Westbook, Aug. 18, 1607.

The Subscriber gratefully acknowledges the affectionate taken of respect manifested toward him, in the payment of Ten Doltans, by the Young Ladies! Blute Class in the East Village of Rev. Mr. Burgess' Society, Dedham, constituting him a Life Member of the Massechusetts Sabbatt School Society. May this, with all their onceasing of toris of benevolence to spread abroad the light and knowledge of the truth, he biassed to the convertion of manyouts, that they may be numbered among the wise, who shall "shine as the brightness of the firmament," and by norming many to rightnesses of the firmament," and by norming many to rightnesses she stars forever an exer,"

Athliano, Mass. Aug. 14, 1857.

whening many to righteousness as the stars hower and ever,"
ATHERTON T, WILD.

Bedham, Mass. Aug. 14, 1857.

The Subscriber gratefully acknowledges the receipt of a certificate, constituting hom a Life Member of the American Bible Society, by a domation of Thirty Dollars, from Ludies in the Congregational Church and Society in Stantand, L. C. May the precious blessing of Heaven come upon their own souls; and, through their fiberedity, upon the souls of many who are perishing for want of the bread of tite.

Lawts Sabin.

Lawts Sabin. Dudley, July 16, 1857.

The Subscriber acknowledges with feelings of grateful regard, the liberality of Ladies of the Evangelical Church, North Andover, in contributing to constitute her, a Life Member of the Massachusetts Massicarts Soniety. May He be whom every work of faith and labor of love is appreciated and rewarded, fulfil to them his grations promise, that "they with water shall be watered themselves. And may their hearts ever be gladdened by that favor which he bestives on the cheerful giver. Ask P. Pags. Nacth Andorev, Aug. 14, 1857.

sons are high, and such as exeite the countries.

References.—Rev. President Wayland, D. D. Professors Crawell and Chase, troum University—Bradford Sumner, Eq. and Perkins & Marvin, Banton—Josiah I. Fiske, Eq. Philo Sanford, Esq. Melatish Everett, Eq. Wrentham—James G. Carter, Eq. Mer. Nathmiel Thayer, D. Lancaster.

ELISHA FISKE, Per Order, Weentham, July 21, 1337.

School for Misses and Young Ladies,
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MISS BROWN'S Fall Term will commence Sept. 4th.
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English branches, including Needlowork, from \$3 to \$5.
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Board may be obtained on reasonable terms.
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Sanford, Dorchester—Rev. J. \$5. C. Abbott, Roabury.
Milton, Aug. 11, 1237.

### TEACHERS' SEMINARY,

Plymouth, N. II. cademical year commences at the beginning at Fall Term, September 6th, at which time, rega-sin the Teachers' and Classical Department winds. The Institution is now furnished with it teacher.

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EXPLAINED.

Letters to Young Men.

Letters to Young Men preparing for the Christian

Ministry. By War. Cegawell, D. D. Secretsry of the Am Education Society, For Sale by WHPPLE & DAMRELL, No. 9 Corabill.

DAMRELL, No. 9 Corabill.

Ratio Disciplina,

OR, The Constitution of the Congregational Churches.
By Prof. Thos. C. Upham. A few copies of this work are for saie by WHIPPLE & DAMRELL, No. 9
Cornbill.

Jug. 13.

A ATE Missionary to Africa, by J. B. Taylor, Paster of From. For tea appendix on the subject Church, Richmond, Va. with an appendix on the subject of Colonization, by J. H. B. Laylor, E. G. B. Door trobe, E. G. President of the Marshand State Colonization Services, Jose Published by GOULD, KENDALL & LINCOLN, 59 Washington attreet.

Restor.

Restor.

Infant Subath School Questions. 89 pp., divided into M. N. Springfield, Mass will rectain the discussions. These Questions have been used, in

July 14th, minutes ion was seen at the form the Best Doring this Term, but seen to given to be which come A which Perling a deep sense of the weighty resonation Parning, \$2. Doring this Term, particular attention with be given to which the has hitherto ind unch cause to be grained and gentlemes who are anions to brough the form of the principle Charge for board, tuition, washing, mending, &c. \$24,00 per Term. Course of tessons in Mexatonito Panning, \$25,00 per going this Term, particular attention will be given to Young Ladies and Gestlemes who are amazimes to because whe it measures to be gravity and an accusate the particular attention will be given to Young Ladies and Gestlemes who are amazimes to because well qualified and successful Teachers.

By Rev. C. & Goodrich. The Influence of Mothers on the character, weltare and destiny of distributes, which he has histered by youth, and auxious to the particular attention will be preliminary easy on the same adject, by Rev. Continuance of that share of public patronage for which he has histered had much cause to be grateful, he Sabacteria, the Sabacteria continuance of that share of public patronage for which he has histered had much cause to be grateful, he Sabacteria and intervention in the preliminary easy on the same adjunctive heat of the has pinters and intervention in the preliminary easy on the same adjunctive heat of the preliminary easy on the same adjunctive heat of the preliminary easy on the same adjunctive heat of the preliminary easy on the same and easy per possibilities heat of the preliminary easy on the same and easy per possibilities and the preliminary easy on the same and easy per possibilities and the preliminary easy on the same and easy per possibilities and the preliminary easy on the same and easy per possibilities and the preliminary easy on the same and easy per possibilities and the preliminary easy on the same and easy per possibilities and the preliminary easy on the same and easy per possibilities and the preliminary easy on the same and easy per possibilities and easy per possibilities and easy per possibilities and the possibilities and the preliminary easy on the same and easy per possibilities and the preliminary easy on the same and easy per possibilities and the preliminary easy on the same and easy per possibilities. The per possibilities and the preliminary easy o

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Agg. 18.

## PARAGRAPH BIBLE.

THE Hot

# J. D. P. S.

# State Train, of the large of such as the state of such

CHRISTIAN POLITENESS,

EXPLAINED and Enforced, as it regards relations, strangeries of Protonos, it is thought unnecessary to a detail of them here.

The subscriber takes pleasure in being shie in on his return through the principle cities between the politiciness to strangers; written for the American Stunday School Union, and for sale at their Depositron, No. 22 to Tailors, as subscribers to the principles of the School Union, and for sale at their Depositron, No. 22 to Tailors, as subscribers to the principles of the School Union, and for sale at their Depositron, No. 22 to Tailors, as subscribers to the principles of the School Union, and for sale at their Depositron, No. 22 to the principles of the School Union, and for sale at their Depositron, No. 22 to the principles of the School Union, and for sale at their Depositron, No. 22 to the principles of the School Union, and for sale at their Depositron, No. 22 to the principles of the School Union, and for sale at their Depositron, the obtained the names of some washington, the obtained the names of some on his return through the names of some on his return through the pl

Extract from a Letter ju Washin Mr E. Barber - Dear Sir, -1 herew specification, which I believe will to

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REFERENCE.—Mr. Henry Homes

SITUATION WANTED. A TEACHER, who has had much expended and cum furnish satisfactory testimores, is described to the first class, either as Princip School of the first class, either as Princip The former would be preferred. An enderded described to P. H. M. Cambridge and the same property of the property

# WOOD AND COALS. ONE THOUSAND CORDS of Nova Scotts Vera length; also, 1000 tons Peach Month of Corners, a superior Grates; Canuel, Bridgeport and Sidney Cod., saile by MOSES PREN'TH, JR., Maine Wast, near the bottom of Summer street.

mblic desire. It is now open for the

ay. Amherat, July 1, 1837. 6w-jy14. COUNTRY RESIDENCE FOR SAL THE Estate formerly occupied by the Rev. M. in Medfield, about 20 miles from Boston, e. a dwelling house, a stable, and other convenient In a dwelling house, a stable, and other control ings, all in complete order, together with the ing, is for sale. The terms, which will be it known by applying at No. 15 Corabill.

Sir,-The following ex ed at the funeral of Miss Mr. Barstow, of Keene, Many were desirous that lished; but it is usually I for the press, since so But justice to the chara that so much of the sern with forwarded to you. Keene, N. H., Aug.

PU

Biog

CATHAR

No. 35 ....

To the Editor of the Boston

Our respected frien Worcester, Mass. in Worcester, Mass.
But her parents remove was a few months old father died, having en ted her to the guardi grace of his heavenly Fewhich were afterward sother, kindled in her day of attucksont fo such affection strong in their bereavement, re (though we cannot telt their friends, until the riage. But as this mannow are, it cannot be this residence. Immementioned marriage, Boylston, where they was 13 years of age;

was 13 years of age; moved to New Fanc, cultivated part of the a house of worship, to w ly on the Sabbath on he It is not known how was now employed, or she pursued; but it is ev of knowledge had become of knowledge had become and that her vigorous is lution that afterward of fact that at 15 years of business of life by tendowing remarks of on throw some light on the "She ever appears other children, in that sform in her feelings, an temper. When ever so he had good comma

temper. When ever s she was never gay a her age; never in the le tion, let it be ever so a always find some one the pleasant tasks to perfor tiently endured all her were many in early life, of her little companions as possible to make ther And they were not all the and they were not all to make happy; for the ago terested in, and endeavo that came within her sph monly attached to bo many hours and days were at play. And whe derstand the author, son to be entisfection, or sh ingly lay her book aside. to understand, it was was exceedingly kind i the poor and distressed, wants all that was in he tages for school were

inges for school were ra-those days, excepting the ester gave her some adv It has been already age of 15 she commences struction. And she taus ton, and other places, be town. She had then be town. She had then he brated as an instructre probable, from the fact taught four schools in a training which she had for of usefulness to which s it was thus that she as power of bringing under number that were reckless April 11th, 1811, she ness of instruction in which in May, 1814, Seminary," that for 23 seminary," that for 23 even tenor of its way" coss; and it is probable years that she was eng had under her care ma five hundred pupils; all the simplicity and the seminary that are usually taught it.

Her tact, in eliciting

Her tact, in eliciting the some minds, and the stirk that were apt to learn, at all who came under vision. There was not not try to do; they at which they successfully led on at every stop by a mesa that gave novelty at ject. She seemed to act that "whatever was we world doing well."

How it was that she transmit a numerous household, its culinary and economical and mathematical commands and the principles to which Ling flower of the valley of the principles to which Lingenforcing with appropring issue of Hedge and the timents of Watts on the remarks appropriate to ents of Watts on th ments of Watts on the remarks appropriate to tiate her into the my logge, I need not sto to describe! All do kno plished with a simplicity as though it required no were nothing to exhaust turb its equilibrium; the fection of art, by conce feetion of art, by cone and exhibiting only its hat I must not dwell of her character, as it her private virtues. Shared candor, simplicity compassion and benevole adocument which has hand writing, and which yery early in her cour very early in her cour date to it; a document t bibit her character in its respect to the virtues ju religious character here

The paper is as follows.

"This day I covenate Universe, who has ness to permit a poor, speak at this time, huml ther of all will assist her she is about to promise.

"I will dedicate the marning, that slumber de O Father in Heaven; as